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The Catholic Educational Review

JANUARY, 1917

BALANCES IN DEVELOPMENT

According to the teaching of St. Thomas Aquinas, the soul and body unite in man to form one substance, one nature, one source of action. From this point of view it is not my soul that thinks; it is not my feet that walk; it is I who think and I who walk.

The view which makes the body a mere instrument of the soul was not accepted by St. Thomas and it is not prevalent among Catholic philosophers. Pious exaggerations which refer to the body as the prison-house of the soul should not be regarded as sober philosophy and need not be taken into account in the philosophy that concerns itself with the educative process.

It is true that the immortality of the soul is essential to the Catholic's belief in a hereafter but we have little means of knowing the nature or operations of the soul after its separation from the body. St. Thomas found reason for believing that it was so incomplete as to be unable to acquire new truths or to come in contact with the physical world except by miracle until it shall be again united with the body.

Analogies to St. Thomas' view of the relation of soul to body are not difficult to find. Oxygen and hydrogen unite to form water, but water exhibits none of the characteristic qualities or actions of either hydrogen or oxygen. We are not dealing in the school with the souls of children nor are we dealing with their bodies. The schoolroom is neither a morgue nor a limbo for disembodied spirits. It is a place where we are confronted with living, moving children; with beings possessed of

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souls and bodies, indeed, but possessing these two elements of their nature in a solidarity and a unity which can be severed only by death. Whatever divergency may exist in the views of psychologists and philosophers concerning the nature of spirit and the nature of matter, there is practical unanimity among them in the belief that in the present life of man, soul and body are inseparably united and must be dealt with as a unit presenting divergent aspects.

The processes of physical development and of mental development should not be confounded. Physical development in the human being has practically run its course during embryonic life and before the advent of consciousness. It is only the latest stages of physical development that are concomitant with mental development. Moreover, the process of mental development exhibits many striking differences from that of physical development, but however widely these two processes may differ from each other, there is no question of the fact that mental development in the child depends upon and is, to a certain extent, controlled by his physical development.

The close interdependence of the phenomena of mental and physical life is universally recognized. A diminution of the volume of blood in the brain, or an increase of pressure on the brain, suspends consciousness. A lesion in one part of the brain results in paralysis of a definite set of muscles; lesion in another part paralyzes sensation in a given area; the rupture of a blood vessel in the convolution of Brocca renders speech impossible; disintegration of the cortex in a portion of the temporal lobe obliterates all memory of sound, etc.

Mental development rests on brain development and is, in a measure, determined by it. With the rise of intelligence in the animal series there is found a corresponding increase in the volume and complexity of the brain. Indeed, all the facts in the case point to cerebral development as the indispensable condition and the determining factor in mental development. Whether mental development lags behind brain development or not, it is certain that it cannot precede it.

One of the functions of the brain is to supply the basis and the organs for mental life, but this is only one of its functions and apparently one of its latest functions when the matter is viewed from a phylogenetic standpoint. The cerebrum is the dominant portion of the cerebro spinal system in man and mammals and as such it continues to minister to all the needs of the growing organism. It controls the quality and quantity of the various secretions; it regulates the temperature of the body; it governs the respiration; it determines the heart rate; the blood pressure and the distribution of the blood supply; it controls the manufacture of the various enzymes, the digestion of food and the elimination of waste products, and it presides over the nutrition and growth of all parts of the body. Receiving through its afferent nerves the results of the play of sensory stimuli from the end organs of sense, the brain determines the appropriate reactions of the organism so as to avoid danger and to pursue the things that are necessary for life.

Conscious phenomena is associated in man, at least, only with nerve currents in the cerebral cortex that rise above a definite tension. Nerve currents of low tension suffice for all the purposes of organic life: they suffice for the building of bone and muscle and nerve no less than for the control of the ordinary functions of the organism. Mental life, on the contrary, demands nerve currents of considerable tension in the cerebral cortex for even the production of those diffuse conscious states which may be spoken of as the lateral field of consciousness in contradistinction to the area of high tension which always underlies effort and concentrated attention. It should be observed, moreover, that the mapping out of new paths in the cerebral cortex and the building up of new aggregates in which mental development consists, seldom if ever occur except under the play of high tension nerve currents. Mental development, therefore, may rightly be said to demand high tension nerve currents, whereas the needs of organic development are ministered to effectively by low tension currents.

When left without control, it seldom happens that

nature maintains a proper balance between the high and the low tension currents or between mental and physical development with which these currents are respectively associated. Moreover, it will be found that the balance frequently tends to swing from extreme to extreme resulting in the puzzling phenomena of precociousness and retardation and in their curious reversals.

The precocious child is usually undersized, whereas periods of rapid physical growth are generally characterized by low nerve tension and retarded mental development. Children in this latter condition are frequently classified by the incompetent teacher as dullards. If the children in any fourth or fifth grade room be arranged according to size and physical development they will be found to be fairly well classified in the inverse order of their mental development.

A series of concentric circles described around the center of growth (Fig. 1) may be taken to represent the conditions in a normal child in whom physical and mental development are maintained in a balanced condition, whereas the unbalanced conditions found in the dullard and in the precocious child may be aptly represented by a series of ellipses in which the respective centers of growth occupy opposite foci. (Figs. 2 and 3.)

Perfect balance between physical and mental development as the child passes on from infancy to maturity is an ideal condition but it is a condition seldom or never realized. Most children in their physical and mental development depart more or less from balance. Those who depart most from this norm or balance in either direction are in greatest danger of being permanently injured by being subjected to the ordinary routine of the school and by coming under the control of teachers who have little understanding of their condition and who are consequently unable to minister to their peculiar needs.

There is a growing consciousness of the need of doing whatever may be possible in the school to preserve the balance between physical and mental development. It is at last beginning to be understood that the undersized precocious child should be kept from over mental stimula-

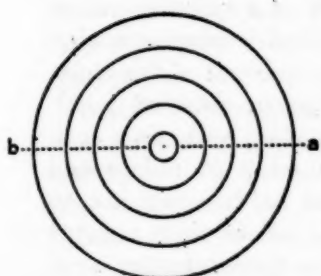


FIG. 1.—Condition of balanced physical and mental development.
oa axis of mental development.
ob axis of mental development.

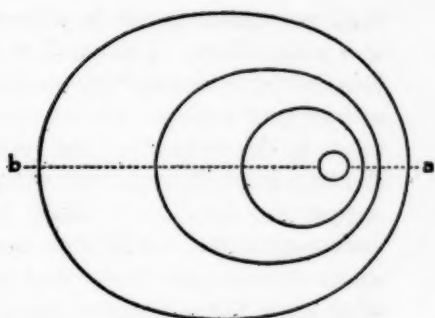


FIG. 2.—Condition of the overgrown dullard.
oa axis of mental development.
ob axis of physical development.

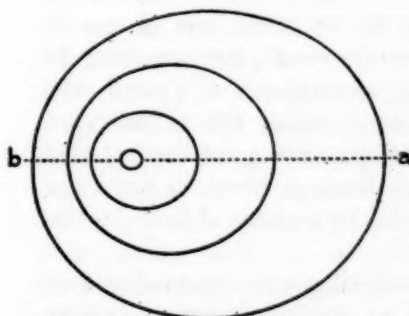


FIG. 3.—Condition of the precocious.
oa axis of mental development.
ob axis of physical development.



FIG. 4.—Illustrating balances between mental growth and mental development.

tion, hence he must not be allowed to enter into competition with others. Collateral work of a quieting nature is indicated with emphasis on physical development, play and outdoor exercise, whereas, the converse of this treatment is demanded by the overgrown retarded pupil. He, too, must be kept from competitive work, since such competition for him is likely to result in failure and discouragement. Great care must be exercised not to assign these pupils tasks that are above their unaided effort since this is likely to result in discouragement or in parasitism or in both. To awaken and stimulate the mental life of these children, the endeavor should be made to find something in which they succeed and use this as a basis from which to proceed in awakening interest and stimulating endeavor.

This unbalanced condition is likely to reverse itself automatically in due time. If the precocious child is saved from permanent injury to health, the time is likely to come when physical development will set in and proceed rapidly. During the few years occupied by this phase there is grave danger of discouragement. The child seems to the teacher to be lazy and he seems to himself to be dull. The contrast with his former interest and success discourages him and if left to himself he is likely to cease all further efforts along lines of mental development. This undesirable result, however, may be avoided in large measure by explaining to the pupil, who is usually of an age to understand, the physiological phenomena in question and by pointing out the fact that his present undesirable condition is likely to terminate in a few years and be followed by a period of facile mental achievement.

The aim of the teacher in dealing with these unbalanced children should be, as far as possible to restore balance by protecting the precocious pupil from over stimulation and by encouraging and stimulating the overgrown dull pupil. Where success in this endeavor is questionable every available precaution must be taken to protect the children against the dangers to which they are exposed.

Next in importance for the child's future to the preser-

vation of balance between physical and mental development is the preservation of the proper relationship or proper balance between mental growth and mental development.

In mental development, as in all other kinds of development, each subsequent phase is reached through a reconstruction of the previous phase. In this reconstruction some features of the previous phase disappear never to return, others are retained with little or no alteration, while still other features that were only implicitly contained in the previous phase are brought out and rendered functional. As a consequence of this progressive transformation, few features of early developmental phases will be found in the later phases of any long developmental series. The early phases are, therefore, conditional; their sole function is performed when the individual is carried forward into the subsequent phase.

This law of transformation, which governs mental development as rigidly as it governs organic development, carries with it certain important implications for the guidance of the teacher. First among these is the recognition of the fact that all unnecessary growth serves to impede development. When, therefore, mental development is the desideratum, great care should be exercised not to load the mind with anything that may not prove serviceable in bringing about the mental transformation which should be taking place. Knowledge that may be considered useful either for a later phase of mental development, or as an instrument for the conquest of environment, has no legitimate place in the early developmental periods of the child's life. In this respect organic development furnishes us with striking illustration. Where development is at its maximum in the early embryonic stages, growth is at its minimum. The mammalian embryo is at one stage of its development provided with gill folds and with a circulatory system designed for aquatic respiration but the business of these rudimentary structures is not respiration but to carry the organism forward to the lung stage. Similarly, in the mental life of the child the business of the growing organs

of knowledge is not to conquer an environment or wrest the truths of nature from their hiding place but to bring about the further development of the child mind. Growth in knowledge is not desirable until the mind has reached a stage of development wherein it can use knowledge for the ends and aims of adult life, hence the natural dependence of the child upon authority instead of upon evidence for the guidance of his mental processes and of his conduct; hence the possibility and the need of education.

When this truth is lost sight of in the school and the child mind is loaded with information that seems calculated to be of service in adult life, or when the child is asked to function with his immature mind as if he were not dependent by nature upon the group into which he was born, a grievous injury is done to him through which he is prevented from ever reaching the high plane of development which would be his were unnecessary growth restrained until the proper time. Those who bend the plastic years of the child to the burden of memory loads of encyclopedic knowledge, sin in this way against the child's intellectual nature and those who would impart to the immature child a knowledge of sex phenomena that belongs to men and women of mature years, sin in a similar manner against the child's emotional and moral nature. In the doll play of a little girl we have the early developmental phases of future motherhood, but this does not justify us in replacing the doll instinct by a scientific account of the mechanism and functions of reproduction. The rule should be—give the child only that which is necessary and helpful to the phase of development through which he is passing.

Some of the broad relationships between mental development and mental growth may be illustrated by a diagram such as that given in Fig. 4. The inner circle is here used to indicate the thirteenth or fourteenth year and the outer circle represents the culmination of the developmental period which occurs in the twenty-eighth or thirtieth year. The pre-adolescent period is essentially a developmental period in the child's mental life. His views and outlook on life in all directions are undergoing con-

stant transformation. The culmination of this period corresponds roughly with the termination of the child's sojourn in the elementary school. It is true that during adolescence deep-seated organic changes occur which are accompanied by profound metamorphoses of emotional life but at the same time that this development is taking place permanent growth along several lines is also setting in. The youth is beginning to take a man's view of many things and a man's attitude towards the world. Each of the five rays of the star may be taken to represent an axis of development along the line of a corresponding social inheritance. The base of each ray broadens out until it embraces the entire development of the child's pre-adolescent life and it narrows to a point as it reaches the culmination of the developmental series. The areas lying between the star rays and the outer circle represent areas of mental growth which begin with the advent of puberty and widen rapidly until they represent the whole of mental life at maturity towards the end of the twenties.

In this diagram both growth and development are represented as proceeding from the common center of the star and the circles. Development engrosses the entire field up to the completion of the period of elementary education. From this time onward the star rays represent a balanced development along the five lines of our social inheritance. The sectors lying outside the star rays and within the outer circle represent the accumulation of useful information and instrumental knowledge which represent vocational education or the fitting of the individual for the duties and responsibilities of adult life.

Everything in the developmental area is transitional; the powers are plastic and information is being used not for the conquest of outer environment but for the transformation of self; the areas of growth represent permanent acquisitions which are dominated by the adult point of view and are designed to serve the purposes of adjusting the individual to his various environments.

The child cannot see things in a man's way but he does need and can use a man's truths. It is a mistake to sup-

pose that a child is interested only in the trivial; he hungers and thirsts for the greatest truths, but he needs them and he demands them in a form suited to his stage of development.

It will be conceded by every teacher, I believe, that a child of 8 years has not attained to a mental development such as would enable him to understand the first chapter of the Gospel according to St. John. The sublime phrases: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: And without Him was made nothing that was made" had no meaning for the child, but the child is hungry for God and for the doctrine of creation and of Divine Sonship. The limitations of his mind demand that this truth be cast for him in other and appropriate form and when this is done there are few things that interest him so deeply or that prove more wholesome to his developing conscious life.

It is with this very truth that the First Book of the Catholic Education Series of primary text-books begins and the reader is referred there for a presentation of these sublime truths in a form that captivates the minds of children of 6 years. For the results of this truth properly presented we must again refer the reader to the children who are passing through the schools where this method is being employed.

Poets, the real teachers of childhood, have often essayed this same task and with marked success. A good illustration of this mode of presenting the truth may be found in George MacDonald's Baby rhyme:

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes of blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm, white rose?
Something better than anyone knows.

Whence that three cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs wings.

How did they all just come to be you?
God thought about me and so I grew.

How did you come to us, you dear?
God thought about you, and so I am here.

The child of 8 will delight in these rhymes and his delight will be found to spring from the content no less than from the form. The content appeals to his imagination and sows in his young mind germs of great thoughts that will develop with his years until he is finally enabled to understand as far as man so circumstanced may understand the sublime mysteries concerning which the evangelist speaks.

In examining the results of such a lesson as this it will be found that the child will learn that God has made him and that his eye and ear and all the rest of him somehow came from God's thought. It is true that he fails utterly to comprehend how God's thought is realized in creation but he does reach the idea that God is the Creator and that secondary agents are employed to perfect and continue the original result of the creative act. It is true that he fails utterly to comprehend the doctrine of the Logos. He does not understand in the least how God's thought is realized in creation, but it is equally true that he has no desire and no need for such knowledge. In his

state of mental development his dependence is overwhelmingly on authority instead of on internal evidence. Assertion is all he needs. He is no more conscious of the need of adjusting his mind to the ultimate problems of human thought, such as those involved in the process of creation, than an embryo in the first stages of development has need of adjusting itself to the outer world in which adults carry on the struggle for existence.

To attempt to give the young child the adult's point of view is to ignore the need and capacity of his mind. To attempt on the other hand, to secure a large growth around the central core of truth which the child mind is capable of receiving is no less a violation of the laws that govern mental development. In the Baby rhyme the central truth "God thought about me and so I grew," will remain while the concrete setting will, in the course of time, be dissolved out in the light of the child's growing intelligence. To perpetuate the concrete setting such as that the blue of his eyes came from the sky, that tears were added from the outside, or that his ears came out to hear, as literal truths would be to defeat the child's mental development. It would, of course, be absurd at this stage of the child's mental development to make him wrestle with the pigment cells of the iris and with the structure and function of the lachrymal glands or with the labyrinth of the internal ear, but it would be no less absurd to have the child carry the literal statements of the rhyme up into adult life and there use them as a refutation of the truths of physiology.

Scaffolding of this sort is quite necessary to the developing mind, but it is just as necessary that the scaffolding should be removed in due time. The amnion and the allantois are necessary to the development of the mammalian embryo but they must both be removed before the young animal begins to breathe and to live an independent life in the outer world. Mental scaffolding carried up into adult life by the individual or carried forward by a people from the childhood of the race impedes real progress.

Our Saviour pleaded with the Jews to discard such race scaffolding: "Amen, I say to you: Whosoever shall not

receive the kingdom of God as a little child, shall not enter into it."¹ Unless they discarded the literal meaning of the messages which came to them through type and figure and prophecy, and the literal exactions of their human customs and opened their minds to the inward kernel of truth, they could not enter the kingdom of God. St. Paul repeatedly dwells on this same thought: "Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit, for the letter killeth but the spirit quickeneth."² And again: "For we know in part and we prophesy in part but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child."³

Clearly, the thing of predominant importance in the early days of childhood is development and any truth that fails to minister to this development should be withheld from the child. To give it out of due time would not aid the child's progress but, on the contrary, would work injury and cause retardation. The principle involved here finds perhaps its most conspicuous illustration in the types and prophecies of the Old Testament which gradually prepared the Chosen People for the coming of the Messiah. This phylogenetic aspect of the educative process was paralleled by our Lord in His teaching of the individuals who gathered around Him on the hillsides of Judea. He prepared them step by step, by miracle and parable, and withheld the truth in its literal form until they were ready to receive it. Witness His teaching as recorded in the sixth chapter of St. John: He multiplied the loaves and fishes to feed the hungry multitude and when, on the following day, they sought Him on the other side of the Sea of Genesareth He called up the memory of the miracle of the previous day and the memory of the types of the Old Testament, "Your fathers did eat manna

¹Luke XVIII, 17.

²2 Cor. III, 6.

³1 Cor. XIII, 9-13.

in the desert," and used these types as a means of bringing home to His audience the need and the function of divine revelation and of the Blessed Sacrament. And when at the end He was about to leave His apostles and disciples He called up the same principle in His memorable saying: "I have many things to say to you but you cannot bear them now."

The parable usually ends in a clear formulation of truth such as the statement in which the truth embodied in the parable of the lilies is declared: "Seek ye therefore first the kingdom of God and His justice and all these things shall be added unto you." And so, in due time, mental development must give place in the child's life to mental growth. Truth is ministered at first as a means of promoting development; later on it is imparted for its own sake and for the uses that may be made of it to forward the ends and aims of life in the conquest of environment. As development ceases in any direction of the mind's unfolding, vigorous and rapid growth should set in, for although the adolescent is still far from comprehending any truth in its fulness, he does not differ in this respect from the adult. The limitation here met with is not the limitation of the undeveloped mind but the limitation of the finite mind that is ever incapable of an exhaustive knowledge of any truth. The philosopher agrees with the poet in this sentiment:

"Little flower in the crannied wall,
And if I knew thee, root and all and all in all,
I would know what God and man is."

It is therefore the business of the teacher and of all who have part in determining the content of the curriculum to preserve as far as may be in the child's unfolding conscious life a proper balance between growth and development. Unfortunately circumstances frequently render it necessary to subordinate the possibilities of the child's mental life to the necessities of physical life and instead of promoting development to its highest possible level it becomes necessary to foreshorten the process, to arrest the child on a lower plane of development and provide him pre-

maturely with the means of self-support. While such a compromise may not infrequently be necessary, it should never be allowed to dim our ideal nor to lessen our striving for its attainment.

Balance in the sense of symmetry is scarcely less necessary to the health and well-being of the child's unfolding mental life than the two balances discussed above.

The tree that grows in the trade winds is bent and dwarfed with its branches growing on one side of the stem. Wherever the living form is deprived of symmetry its health and efficiency are impaired in a proportionate degree. Hence we find life everywhere struggling with environment to maintain symmetry. In all organic development symmetry is secured by the life principle which controls the processes of growth and development in the organism. Symmetry in the conscious development of animal life is similarly dependent upon forces resident in the individual and known under the name of instincts, but in the human infant the instincts of animal nature are found in a rudimentary or atrophied condition, hence symmetry in the child's mental development must be secured, if at all, through the conscious efforts of parents and teachers. Even in the child's physical development the perfection of symmetry depends in no small degree upon education.

The child may, indeed, inherit partially atrophied instincts or physical predispositions for certain lines of mental development, nevertheless he must be taught even the rudiments of the conscious experience of the race. The school is the institution devised by society to lead the child into the rich inheritance accumulated for him by the conscious efforts of man throughout all the ages of the past and it is to this same agency that we must look for the preservation of symmetry in his unfolding life.

In the elementary school period, in particular, every reasonable effort should be made to awaken the child's interest and to develop his powers proportionately along the divergent lines of his social inheritance. This was

indicated in the diagram shown in Fig. 4 discussed in a preceding page by the inner circle which marked the advent of puberty. The time must come, however, when the individual must set his face in a definite direction and begin his preparations for a definite life-work. From this time forward an equal development along the lines of the five-fold spiritual inheritance is scarcely practicable.

While it is true that the advent of puberty is too early to begin definite specialization for a vocation if the highest all-round development is to be secured, or if sanity and power are to be achieved in the chosen field, nevertheless it is not too early for the pupil to indicate the direction of his future life work by the predominance of his interests and the unbalanced development of his powers. From this time forward the main effort should be to develop productivity in one direction and receptivity along all the other axes of development. It is not feasible to aim at productivity in more than one line but for good work here the mind must be in condition to benefit by the work done in other fields and by each advance made by remote groups of workers. An equal development in all directions is scarcely a feasible ideal for secondary and higher education. A man who has equal power in many directions is likely to have no more than moderate power in any direction.

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PRIMARY METHODS OF MUSIC

(Continued)

In approaching the subject of school music, as was pointed out in a previous article, it is necessary to establish clearly the purpose we expect it to serve in the training of our children, for it would be futile to discuss methods until we have established basic principles.

What place should we expect music to fill in the education of the child, and in what respect, if any, should the Catholic approach to this subject differ from the secular approach? Some attempt was made to answer the first of these questions in an earlier article. It was shown that the claim of music to a place in the curriculum was based upon its direct influence in the shaping of character. This was the use made of music by the pagan philosophers. This, to a still greater extent, was the use made of it by the medieval Church. This is the use to which it must be restored if it is to justify its inclusion in our schools today.

Admitting then, that music can have a strong influence in the formation of character, the further question at once arises: will any and all music have a beneficial effect on character, or must the same care and judgment be shown in arranging the musical curriculum as in arranging the purely intellectual curriculum? To ask the question is to answer it. Music is a form of expression that can give life and efficacy to almost any type of thought. That is its strength. It may also become its weakness. Music is simply a language, and it would be as superficial to assume that all music must be beautiful, uplifting and educational, as it would be to claim that everything expressed in French must be uplifting, or that everything expressed in German must be educational.

Music can express very vividly a great number of thoughts, moods and feelings. It can give vent to sublime flights of the imagination, and interpret intuitions of the soul which are almost beyond the descriptive power of words. It can also give vent, and no less vitality, to joys and sorrows that are purely of the senses. We can make music serve almost any purpose. In the Church it is used for one object; in the jungle for an object diametrically opposed. Between these

two extremes there are endless gradations, but among them all there is not one that is purely negative. If music is not of the mind and of the spirit, it is bound to be of the senses. If it does not uplift, it tends to degrade. There is no middle ground.

Anyone who is at all sensitive to musical distinctions will realize how powerful is the appeal of music, even as against the power of words. When sublime words are combined with a vulgar melody, how much more potent is the melody. The words, indeed, can hardly be heard, much less appreciated, and the mind, instead of following the words into the heights, is dragged down against its will, into mere sensation. It is filled with the vulgar music as a sponge with water, and only the inferior part of the soul can act.

Now this power of music, a power more vivid than that of words, is ours to use for our own purpose. We are free to choose from among the various types of musical stimulus, the type which will best illumine with beauty the thoughts we are seeking to impart. Or, on the other hand, by neglect we can allow music to become a clog in the whole educational machinery, steadily combatting by a false emotional stimulus the good results of our labors in the classroom.

The responsibility rests with the teacher and with those who direct her policies. She who guides the child's intellectual life, can alone deal effectually with his imaginative life. She who guides his thoughts can best direct the expression of those thoughts through art. For if the mental life and the imaginative life of the child are not developed together and coordinated, the loss will be seriously felt in both branches. They should be like two parts of the same process, like the breath taken in and the breath given out.

But if this be true, it means that music must enter the classroom and no longer be relegated to the conservatory. It means that music must become an intrinsic part of the life of every school child, and not merely the plaything of the few. It means—and this is essential—that music must enter the primary grades of our schools, where the child is receiving his early impressions, and where, from the first, those impressions demand an adequate medium of expression. If it means anything, it means this, and no less.

So much the average educator of today will admit, at least in theory. Nevertheless, little progress has been made along the lines of intelligent selection of musical material with a view to coordinating musical content with thought content. While in public school systems the words of the songs have sometimes been arranged with the idea of unity with other branches of study, the same care has seldom been extended to the music. The immediate need of selection and coordination is evident to those who are alive to the psychological effect of music, but before any permanent advance is possible along these lines, the teachers in our classrooms will have to be awakened to the need. They will have to be trained to a finer perception of musical distinctions than prevails at the present time.

This brings me at once to that which is, in my judgment, the most significant phase of the whole question. In making this necessary selection of musical material, will the Catholic educator choose differently from the secular educator? How radically should a system of music prepared for our Catholic schools differ in content and method from a system which meets the needs of the public schools? In other words, will any system of music, if good in itself, be adequate, or is there some distinctly Catholic note to be sounded, some Catholic influence to be conveyed through music from the beginning?

Before answering this question let us determine what constitutes the musical needs of a Catholic child.

He must be so equipped that he can express in music his own thoughts, feelings and aspirations. He must be able to understand and appreciate the thoughts of others as expressed in that language. This means that he must be able to read and write, that he must be musically literate. It means, furthermore, that he must have a medium of expression, some instrument on which he can play. The only instrument within the reach of all is the voice. This instrument must be trained to a point where it is capable of responding to mental and emotional orders. In addition to this technical equipment, the child's taste must be formed. As in literature he learns to distinguish between poetry and doggerel, so in music he must be able to select beauty and reject ugliness. Finally, if he be a Catholic child, he will need to be educated, not

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only in secular musical expression, but also in the musical language of the Church. This language has an expressive quality all its own. Our children should be steeped in its beauty. In a short time they would no longer be capable of the artistic incongruity of expressing the thoughts of the Church in music of the jungle. Nor would they express the Church's thoughts in music possessing beauty of a merely secular quality, as is the common practice today for lack of such training and standards.

In this outline of what constitutes the musical needs of our children, an outline which I will develop in more detail in another place, it would appear that in some respects these needs are common to children of all schools, whereas in other respects they are peculiar to Catholic children. This would be true if the subjects could be separated, which they cannot. The cultivation of taste, the direction of emotional expression into sound channels, begins in the lowest grade and continues to the highest. And while we should not confine ourselves to distinctly religious music, there must be an effort from the first to lay a foundation for that music both as regards content and method.

We can hardly escape the conclusion, therefore, that if the secular school is not adequate for our children's mental needs, neither is a system of music designed for its use likely to be adequate for their musical needs, and for precisely the same reason. The public schools will teach sound geography, sound arithmetic and spelling. They may go so far as to teach sound ethics up to a certain point, but beyond that point lies much that we hold essential. Through all that they are able to give, there is something lacking which, to us, is the breath of life. In order that our children might not be deprived of that thing which the public schools cannot give them, we maintain a separate school system. We maintain it that there may be an out-flowering of Christian principles in thought, in feeling and in action, and that these may permeate every branch of knowledge, and control every action. It is for this reason alone that our Catholic schools exist.

What, then, shall our attitude be toward the music in these schools? Our object must be to coordinate it with the general ideals, in such a manner as to produce a unified result. Where-

ever the teacher's ideals soar no higher than those of the secular schools, she will naturally select one type of music. Where, on the other hand, her ideals are those of the Catholic Church, she will seek a very different type. Because the Holy See has defined in no uncertain terms the true purpose of music, and this purpose will be before her mind as she makes her selection. The aim of music, as we are told by the Holy See, is "to train and form the minds of the faithful to all sanctity."

Here we have the sublime vocation of music from the standpoint of the Church. It is not to divert, but to *train*. And then it is to train to *sanctity*—not merely to good taste in art, or to culture and refinement in general.

This point of view explains why our forefathers, in the Ages of Faith, attached such importance to the study of music, why Popes and Councils of the Church have emphasized in almost every century the importance of sound musical standards, and have issued solemn warnings against the dangers involved in false ones.

The fact is not without significance in this connection that it was precisely with the disruption of Christendom in the Sixteenth century and the breaking up of the monastic schools, that music began to take a relatively mediocre position in the field of education. While in the Middle Ages it was regarded as one of the three branches of study necessary for a university degree, during the centuries which followed the Reformation it fell into the list of purely ornamental subjects. The reason is not far to seek. Under Catholic civilization music was looked upon primarily as a mental and psychological exercise. Its sentimental side was secondary, a sort of bi-product. But as music ceased to be the servant of religion, and as the principle of "art for art's sake" gained ground, the educational side of music began to wane. Music lost its former position. From an educational force it degenerated into a mere accomplishment. From a necessary equipment for all the people it became the ornament of a privileged few. Undue prominence was given to its purely sentimental character, and gradually it sank from the mind into the senses. After a lapse of four centuries, it is not surprising that the original ideal should have been almost forgotten, even

among Catholics, and like so many of the Church's treasures of applied psychology, music has had to be discovered anew by the advanced educators of our own day. Its value as an educational force has had to be reestablished.

And so in the application of the force of music, Catholic educators cannot afford to be purely imitative of the secular schools. In approaching music as a branch of education, we Catholics have ideals and traditions of our own, and a definite message to convey, distinct from theirs. We have a spirit which, like the deposit of faith itself, animates our music, and must be transmitted to the generations to come. Methods of transmission indeed may vary. We have facilities today which our forefathers lacked. We are helped by the printed page. We are helped by the more scientific methods of approach to the child's mind, which are now available. All these things make it possible for us to accomplish easily what our forefathers accomplished so laboriously. But it is the same flame that is to be re-kindled and transmitted down the ages.

This is a point which can scarcely be over-estimated in these days when a halo hangs about the secular schools, a halo which dazzles, at times, even our Catholic teachers. Yet if music is ever to become a practical force in our Catholic schools, it will only be as a result of keeping this point of view very clearly in mind. The teacher must realize exactly what part music should play in the training of Catholic children; what she may hope to gain by its use and what she may well fear to lose by its misuse. She will then have a concrete test to apply to any system of school music placed before her. Do the textbooks give expression to Christian thought and feeling? Do they train to sanctity? That is the first thing to be settled before we proceed to a consideration of method. For if their aim is not our aim we need examine no further. The better the method in other respects, the more rapidly it may be leading us from our goal, and the further we may have to retrace our steps.

JUSTINE B. WARD.

THE EDUCATION OF WOMEN DURING THE RENAISSANCE*

(Continued)

ENGLAND

The English Educational Renaissance may be described as the confluence of three streams of thought, originating in a common source but more or less modified by the nature of their differentiating channels.

While the education of boys was affected most by the branch taking its course direct from the center of the Italian Revival,²⁰³ the education of girls in general seems not to have felt the influence of this current of thought; it aroused interest in the question of woman's classical education without widely transforming that interest into action. In the Chaucer of the *Legende of Goode Wimmen* the pure and sensible woman found a champion against the Chaucer of the *Romaunt of the Rose*, just as in the Boccaccio of the *De Claris Mulieribus* she had a defender against the Boccaccio of the *Decameron* and the *Corbaccio*. Further than this, early Italian influence apparently did not go.

The cause of the tardy acceptance of the complete ideal on the part of Englishmen must be sought rather in political history than in the history of pedagogy. When Marguerite of Anjou came to the Court of England as the Queen of Henry VI, the time was ripe for the diffusion of classical culture among the wives and daughters and sisters of the numerous native students already being trained in the schools of humanism, whether at home or abroad. But civil strife had prepared for the Princess of Sorrow the yet more bitter rôle of the "Queen of Tears," the while that the Wars of the Roses strewed a hundred English battlefields with the remnants of that feudalism which here as elsewhere was the destined Maecenas of the Revival. Back to the court of France the broken-hearted Marguerite was to bear the solacing memory of those sad yet peaceful days when in classical Naples she stored her mind with knowledge and girded her heart with wisdom against her future destiny. To England she had given proof of her zeal for learning and of what that zeal would have accomplished, when she founded

* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

²⁰³ Cf. McCormick, *op. cit.*, 204; Sandys, *Hist. of Classical Scholarship*, II. Cambridge, 1906.

in her own name Queen's College at Cambridge and as "the better man of the two" shared in promoting Henry's munificence in his educational benefactions.³⁰⁴

The new order of nobility that rose at the beck of Henry VII had a fostering mother in the mother of that monarch, Margaret, Countess of Richmond and Derby, type of the medieval learned woman of England. This Margaret helped to prepare the way for woman's participation in the new learning by her benefactions to the universities, whence their tutors were later on to issue, and by the example of her own devotion to serious study.³⁰⁵

With the peace established by Henry VII and the accession of Henry VIII the time was once more propitious and again the movement advanced, this time in the two indirect currents, by way of Spain on the one hand, and of Geneva on the other. Through the spirit of Catherine of Aragon and of her countryman Juan Luis Vives, the Spanish-Italian influence was to predominate in the education of girls, in this particular modifying the earlier views of Erasmus and intensifying those held by such men as Blessed Thomas More and the youthful Henry VIII. Had Henry wedded a native princess or even a princess of any other European nation there seems no doubt that in his court the girl would receive her full share of participation in the New Learning, but the coming of Catherine of Aragon determined the nature of her training apart from the acquisition of classical knowledge, while it incidentally influenced the mode of such acquisition itself.

The earliest influence of Queen Catherine and through her of the Spanish Renaissance, is manifest in the domestic school of Blessed Thomas More. When Catherine came to England as the bride of Prince Arthur, More made Latin verses in her honor and was rewarded with her lasting appreciation and friendship.³⁰⁶ When the future chancellor established his own household (1505) the coming of his three daughters strengthened more and more his desire to see reflected in the women of England the perfections of their noble Queen, and so wisely and lovingly did he educate Margaret and Cecilia and Elizabeth, with their kinswoman, Margaret Giggs, that the mere mention of their names could serve the

³⁰⁴ Cf. Hookham, *The Life and Times of Margaret of Anjou*, I, London, 1872; Drane, *op. cit.*, II, 261 ff.; Strickland, *Lives of the Queens of England*, III, London, 1842.

³⁰⁵ Watson, *op. cit.*, 2 ff.

³⁰⁶ Cf. Watson, *op. cit.*, 16 ff.

English humanists as a powerful argument in favor of the Renaissance ideal of woman's education.³⁰⁷

In Blessed Thomas More is exemplified the humanistic theorist trained under Italian masters and the pedagogue inspired by Spanish-Italian practice. With all the Christian humanists he supports the thesis of man's duties in the matter of the girl's complete and full training in liberal studies and in the exercise of virtues. His views are clearly expressed in the letters which he addressed to his children and to their several tutors. To Gunnell, one of these tutors, he writes:³⁰⁸ "Neither is there anie difference in harvest time, whether it was man or woman, that sowed first the corne; for both of them beare name of a reasonable creature equally whose nature reason only doth distinguish from brute beastes, and therefore I do not see why learning in like manner may not equally agree with both sexes; for by it, reason is cultivated, and (as a fiede) sowed with wholesome precepts, it bringeth forth excellent fruit. But if the soyle of womans braine be of its owne nature bad, and apter to beare fearne then corne (by which saying manie doe terrifye women from learning) I am of opinion therefore that a woman's witt is the more diligently by good instructions and learning to be manured, to the ende, the defect of nature may be redressed by industrie. Of which minde were also manie wise and holie ancient Fathers, as, to omitt others, S. Hierome and S. Augustine, who not only exhorted manie noble matrones and honourable virgins to the getting of learning, but also to further them therein, they diligently expounded unto them manie hard places of Scriptures; yea, wrote manie letters unto tender maydes, full of so greate learning, that scarcely our olde and greatest Professours of Divinitie can well reade them, much lesse be able to understande them perfectly; which holie Saints workes you will endeavour, my learned Gunnell, of your courtesie, that my daughters may learne, whereby they may chiefly knowe, what ende they ought to have in their learning, to place the fruits of their labours in God, & a true Conscience; by which it will be easily brought to passe, that being at peace within themselves, they shall neither be moved with praise of flatterers nor the nipping follies of unlearned scoffers."

As a practical outcome of his theories there was established in the chancellor's manor at Chelsea the ideal Renaissance academy,

³⁰⁷ *Ibid.*

³⁰⁸ More, *Life of Sir Thomas More*, 128 ff. London, 1726.

praised by Erasmus as "a school, or university, of Christian religion,"³⁰⁹ so ³¹⁰ "that the schoole of Sir Thomas More's children was famous over the whole world; for that their witts were rare, their diligence extraordinarie, and their maisters most excellent men, as above the rest Doctour *Clement* an excellent Grecian and physician, who was after reader of the phisicke-lecture in Oxford, and set out manie bookes of learning. After him one *William Gunnel* who read after with greate praise in *Cambridge*, and beside these one *Drue*, one *Nicolas*, and after all one *Richard Hart*."³¹¹

The humanistic spirit of joyous enthusiasm pervading this most perfect of domestic schools breathes from every page of the epistles. In one of these the fond father writes:³¹²

"Thomas More to his whole schoole sendeth greetinge: Behold how I have found out a compendious way to salute you all, and make spare of time and paper, which I must needes have wasted in saluting everie one of you particularly by your names; which would be verie superfluous, because you are all so deare unto me, some in one respect, some in another, that I can omitt none of you unsaluted. Yet I know not, whether there can be any better motive, why I should love you, then because you are schollars, learning seeming to binde me more straytely unto you, then the nearenesse of bloud. . . . If I loved you not exceedingly, I should envie this your so great happinesse, to have had so manie great schollars for your maisters."

And in another he says:³¹³ "Thomas More to his best beloved Children, and Margarett Gigs, whome he numbereth amongst his owne, sendeth greeting: The marchant of Bristow brought unto me your letters, the next day after he had receaved them of you, with the which I was exceedingly delighted. For there can come nothing, yea though it were never so rude, never so meanely polished, from this your shoppe, but it procureth me more delight then anie other mens workes, be they never so eloquent; your writing doth so stirre up my affection towards you; but excluding these your letters may also very well please me for their owne worth, being full of fine witt and of pure Latin phrase. . . . And how can you want matter of writing unto me, who am delighted to

³⁰⁹ Watson, *op. cit.*, 175.

³¹⁰ More, *op. cit.*, 124.

³¹¹ Richard Hyrde, cf. Watson, *ibid.*, 15.

³¹² More, *ibid.*, 131.

³¹³ *Ibid.*, 132 ff.

heare eyther of your studies, or of your play; whome you may even then please exceedingly, when having nothing to write of, you write as largely as you can of that nothing, then which nothing is more easie for you to doe, especially being women, and therefore prattlers by nature and amongst whome daily a great storie riseth of nothing."

Passing then from light jest to serious earnest the letter continues: "But this I admonish you to doe, that whether you write of serious matters, or of trifles, you write with diligence and consideration, premeditating of it before; neither will it be amiss, if you first indite it in English, for then it may more easily be translated into Latine, whilst the mind free from inventing is attentive to finde apt and eloquent wordes. And although I put this to your choice, whether you will do so or no; yet I enjoyne you by all meanes, that you diligently examine what you have written before you write it over fayre againe; first considering attentively the whole sentence, and after examine everie parte thereof, by which meanes you may easily finde out, if anie solecismes have escaped you; which being putt out, and your letter written fayre, yet then let it not also trouble you to examine it over againe; for sometimes the same faultes creepe in at the second writing, which you before had blotted out. By this your diligence you will procure, that those your trifles will seeme serious matters. For as nothing is so pleasing but may be made unsavorie by prating garrulitie, so nothing is by nature so unpleasant, that by industrie may not be made full of grace and pleasantnesse."

The proficiency attained by these English Renaissance girls indicates their ready response to the interest taken in them by their noble father. One of his biographers says:³¹⁴ "His children used to often translate out of English into Latine, and out of Latine into English; and Dr. Stapleton testifieth that he hath seene an Apologie of Sir Thomas More's to the universitie of Oxford in defense of learning, turned into Latine by one of his daughters, and translated againe into English by another."

Of evidence of Margaret's learning much more information is available than of that of her sisters, her position as eldest giving her precedence in her father's confidence. Of her, Cresacre More says:³¹⁵ "This daughter was likest her father as well in favour as

³¹⁴ *Ibid.*, 93.

³¹⁵ *Op. cit.*, 139.

witt, and proved a most rare woman for learning, sanctitie, and secrecie, and therefore he trusted her with all his secretts. She wrote two Declamations in English which her father and she turned into Latine so elegantly, as one could hardly judge which was the best. She made also a treatise of the Foure Last things; which her father sincerely protested that it was better than his, and therefore, it may be, never finished his. She corrected by her witt a place in S. Cyprian, corrupted, as Pamelian and John Coster testifie, in steede of *nisi vos sinceritatis*, rectoring *nervos sinceritatis*."³¹⁶

Her father relates a conversation held between him and the Bishop of Exeter over Margaret's literary productions, in which the Bishop describes one of her letters to More as of "so pure a Stile, so good Latine, so eloquent, so full of sweete affections," and praises an "Oration" of hers and "many of her verses," sending her in recognition a "portegue." She also made an oration, the biographers say, defending the rich man whom Quintilian accuses of poisoning the poor man's bees, "so eloquent and wittie that it may strive with his," and she translated "Eusebius out of Greek," which never was printed because "Christopherson of that time had done it exactly before."³¹⁷ Margaret also translated into English Erasmus' "Treatise on the Lord's Prayer."³¹⁸

Alluding to a doubt expressed by Cardinal Pole as to the genuineness of Margaret's writings,³¹⁹ More tells her that he has informed the Cardinal that she has no master in her house and no man but needs her help.³²⁰

The education provided for these daughters of Sir Thomas More was far from the narrow classical type developed by the later school of humanists. In all respects it conformed to the best principles laid down in Italy and Spain for the careful training of the whole woman. Instances of this care are abundant in the history of the Chelsea household. Recommendations on the study of the natural sciences and of logic are to be found in the letters of More to his daughters, and here also are commendations on their progress. In one of these he expresses his gratitude to "Mr. Nicolas our deare friend (a most expert man in astronomie)"

³¹⁶ Cf. Watson, *op. cit.*, 188, note.

³¹⁷ *Ibid.*, 141, 143.

³¹⁸ Watson, *op. cit.*, 159.

³¹⁹ More, *op. cit.*, 68.

³²⁰ *Ibid.*, 140.

for his good lessons in "philosophie," and he commends Margaret for diligently studying "phisicke and holie Scriptures," adding, "And whereas I am wont alwaies to counsell you to give place to your husband, now on the other side, I give you license to strive to maister him in the knowledge of the sphere."³²¹

Of his daughters' application to logic in company with Margaret Giggs, he says:³²² "I cannot sufficiently expresse, my best beloved wenches, how your eloquent letters have exceedingly pleased me; and this not the least cause, that I understande by them, you have not in your journeys, though you change places often, omitted anie thing of your custome of exercising yourselves, either in making of Declamations, composing of verses, or in your Logike exercises; by this I perswade my selfe, that you dearely love me, because I see you have so great a care to please me by your diligence."

The care exercised by this holy man for the training of his daughters in virtue and in religious knowledge is everywhere apparent in his correspondence. In another letter, after jesting pleasantly of the study of astronomy he adds a characteristic admonition:³²³ "Goo forward therefore with this your new and admirable skill, by which you do thus climbe up to the starres, which whilst you daily admire, in the meane while I admonish you also to thinke of this holie fast of Lent, and lett that excellent and pious song of Boethius sound in your eares, whereby you are taught also with your mindes to penetrate heaven, least when the bodie is lifted up on high, the soul be driven downe to the earth with the brute beasts. Farewell."

In a letter to Gunnell, More discourses at length on the nature of virtue and knowledge, exhorting him to be diligent in seconding his efforts and those of his wife to foster solid virtue in his children. The following passages are characteristic:³²⁴ "For as I esteeme learning, which is joyned with vertue more then all the treasures of kings; so what doth the fame of being a great schollar bring us, if it be severed from vertue other than a notorious and famous infamie, especially in a woman, whome men will be readie the more willingly to assaile for their learning, because it is a rare matter, and argueth a reproche to the sluggishness of a man, who will not stick to lay the fault of their naturall malice upon the

³²¹ *Ibid.*, 143 ff.

³²² *Ibid.*, 135 ff.

³²³ *Ibid.*, 132.

³²⁴ *Ibid.*, 124 ff.

qualitie of learning supposing all their owne unskillfullness by comparing it with the vices of those that are learned, shal be accounted for vertue: but if anie woman on the contrarie parte (as I hope and wish by your instruction and teaching all mine will doe) shall joyne manie vertues of the minde with a little skill of learning, I shall accounte this more happinesse, then if they were able to attaine to Craesus's wealth joynd with the beautie of fayre Helene; . . . that avoyding all the gulphes and downefalls of pride, they walke through the pleasant meadowes of modestie, that they never be enamoured of the glistering hue of golde and silver, nor lament for the want thereof, which by errour they admire in others, that they thinke no better of themselves for all their costlie trimmings, nor anie meaner for the want of them; not to lessen their beautie by neglecting it, which they have by nature, not to make it anie more by unseemely art, to thinke vertue their chiefe happinesse, learning and good qualities the next, of which those are especially to be learned, which will avayle them most, that is to say, pietie towards Gods [God], Charitie towards all men, modestie, and Christian humilitie in themselves, by which they shall reape from God the rewarde of an innocent life, by certaine confidence thereof they shall not neede to feare death. . . . Nothing is more avayleable, then to reade unto them the holesome precepts of the Fathers, whome they knowe, not to be angrie with them, and they must needs be vehemently moved with their authorities, because they are venerable for their sanctitie."

What the father here taught by precept he confirmed by example. His own penitential spirit did not even suggest itself behind its outward expression of perfect self-control and seemingly spontaneous affability. But his daughters knew and felt the secret of that power and were drawn on to filial imitation. To Margaret was confided the sacred task of cleansing the hair shirt whose roughness was concealed beneath the silken folds of the chancellor's robe and whose sting prompted the smile of the devoted friend and genial courtier. In like manner the corded scourge with which the father disciplined his own flesh became to his daughters the symbol of that Christian self-denial to which they had so often been exhorted.³²⁵

But in the More household Morality was the daughter of

³²⁵ Roper, *op. cit.*, 26.

Religion, the study of Seneca and Cato only confirming by reason what the Ten Commandments had taught through faith. William Roper, for long years a member of the inner circle as husband of Margaret More, says of the family devotions:³²⁶ "As Sir Thomas More's custom was daily (if he were at home), besides his private prayers with his children, to say the Seven Psalms, the Litany, and the Suffrages following, so was his guise nightly before he went to bed, with his wife, children and household, to go to his chapel, and there on his knees ordinarily to say certain psalms and collects with them."

Accompanying the devotional exercises were careful instructions in religious matters given by the devoted father both orally and in his correspondence. In one of these exhortations, Roper quotes his father-in-law as saying:³²⁷ "It is now no mastery for you children to go to heaven, for every body giveth you good counsel, every body giveth you good example. You see virtue rewarded and vice punished, so that you are carried up to heaven even by the chins. But if you live in the time that no man will give you good counsel, no man will give you good example, when you shall see virtue punished and vice rewarded, if you will then stand fast and firmly stick to God upon pain of life, though you be but half good, God will allow you for whole good."

On very substantial questions the learned father directed his daughters and led them to heroism, as we learn from the incident in the Tower where Margaret reasoned with the prisoner over the legality of the Act of Supremacy, reminding him that many bishops, doctors and learned men had supported it; that he being only a layman might not put his judgment before theirs, and that he did wrong to bring suffering upon himself and his children without sufficient cause. His reply brought conviction and peace, and reconciled his daughter to the heroic act of separation. He patiently instructed her that for seven years he had studied all the Greek and Latin Fathers on the subject of the Pope's supremacy and they all agreed in supporting it; that some prelates did deny it while many more in other parts condemned their act; that if a general council decided the question he would acquiesce,

³²⁶ Roper, *The Mirrour of Vertus in Worldly Greatness or the Life of Sir Thomas More, Knight*, 13, London, 1902.

³²⁷ *Ibid.*, 14.

but not to the decision of the council of one realm; and that therefore it was against his conscience to sign the act.³²⁸

The after history of Blessed Thomas More's children must be read in the annals of the masses, but concerning one of Margaret's daughters, very probably the "wench better than three boys;"³²⁹ Ascham gives us an interesting bit of information in his letters. Writing from London, January 12, 1554, to Lady Clarke, then at the Court of Queen Mary, he says:³³⁰ "Your remarkable love of virtue and zeal for learning, most illustrious lady, joined with such talents and perseverance, are worthy of great praise in themselves, and greater still because you are a woman, but greatest of all because you are a lady of the court; where there are many other occupations for ladies besides learning, and many other pleasures besides the practice of the virtues. This double praise is further enhanced by the two patterns that you have proposed to yourself to follow, the one furnished you by the court, the other by your family. I mean our illustrious queen Mary, and your noble grandfather, Thomas Moore—a man whose virtues go to raise England above all other nations. . . .

"It was I who was invited some years ago from the University of Cambridge by your mother, Margaret Roper—a lady worthy of her great father, and of you her daughter—to the house of your kinsman, Lord Giles Alington, to teach you and her other children the Greek and Latin tongues; but at that time no offers could induce me to leave the University. It is sweet to me to bear in mind this request of your mother's, and I now not only remind you thereof, but would offer you, now that I am at court, if not to fulfill her wishes, yet to do my best to fulfill them, were it not that you have so much learning in yourself, and also the aid of those two learned men, Cole and Christopherson, so that you need no help from me, unless in their absence you make use of my assistance, and if you like, abuse it."

In Richard Hyrde's strong support of woman's educational rights is clearly manifest the influence of Blessed Thomas More, and of his success in educating his daughters. This inmate of Chelsea and sometime tutor to the More children has left on the subject two noteworthy expressions of his views, the one in the

³²⁸ More, *op. cit.*, 228-231.

³²⁹ *Ibid.*, 141.

³³⁰ *The Whole Works of Roger Ascham*. Ed. by Giles, Vol. I, Pt. I, p. lxxxiv. Letter CLXVI. London, 1865.

dedication to his translation of Vives' *De Institutione Christianae Foeminae*, and the other in his preface to Margaret More's translation of Erasmus' *Treatise on the Lord's Prayer*. In the former he says: "For what is more fruitful than the good education and order of women, the one half of all mankind, and that half also whose good behaviour or evil tatches giveth or bereaveth the other half, almost all the whole pleasure and commodity of this present life, beside the furtherance or hindrance further growing thereupon concerning the life to come? And surely for the planting and nursing of good virtues in every kind of women, virgins, wives and widows, I verily believe there was never any treatise made, either furnished with more goodly counsels, or set out with more effectual reasons, or garnished with more substantial authorities, or stored more plenteously of convenient examples nor all these things together more goodly treated and handled than Master Vives hath done in his book. Which book when I read, I wished in my mind that either in every country women were learned in the Latin tongue, or the book out of Latin translated into every tongue. And much I marveled, as I often do, of the unreasonable oversight of men, which never ceased to complain of women's conditions. And yet having the education and order of them in their own hands, not only do little diligence to teach them and bring them up better, but also purposely withdraw them from learning, by which they might have occasions to wax better by themselves."³¹

In Hyrde's preface to Margaret More's translation the thought common to the entire school of Christian humanists is thus expressed: "I have heard many men put great doubt whether it should be expedient and requisite or not, a woman to have learning in books of Latin and Greek. And some utterly affirm that it is not only nother [neither] necessary nor profitable, but also very noisome and jeopardous. But these men that so say, do in my judgment, either regard but little what they speak in this matter, or else, as they be for the more part unlearned they envy it and take it sore to he[a]rt, that others should have the precious jewell, which they nother have themselfe nor can find in their hearts to take the pain to get. For first, where they reckon such instability and mutable nature in women, they say therein their pleasure of a contentious mind, for the maintenance of their mat[t]er, for if they would look thereon with an even eye and consider the matter

³¹ Watson, *op. cit.*, 30.

equally, they should find and well perceive, that women be not onely of no less constancy and discretion than men, but also more steadfast and sure to trust unto than they."³³²

And following up Vives' argument, he continues: "And where they find fault with learning, because they say it engendreth wit and craft, then they reprehend it, for that that it is most worthy to be commended for, and the which is one singular cause wherefore learning ought to be desired, for he that had leaver have his wife a fool than a wise woman, I hold him worse than twice frantic. Also reading and studying of books so occupieth the mind, that it can have no leisure to muse or delight in other fantasies, where in all handiworks that men say be more meet for a woman, the body may be busy in one place, and the mind walking in another; and while they sit sewing and spinning with their fingers, may cast and compass many peevish fancies in their minds, which must needs be occupied either with good or bad, so long as they be waking. And those that be evil disposed will find the means to be nought, though they can [know] never a letter in the book, and she that will be good, learning shall cause her to be much the better. For it sheweth the image and way of good living, even right as a mirror sheweth the similitude and proportion of the body. And doubtless the daily experience proveth that such as are nought are those that never knew what learning meant. For I never heard tell, nor read of any woman well learned that ever was (as plenteous as evil tongues be) spotted or infamed as vicious. But on the other side, many by their learning take, such increase of goodness that many may bear them witness of their virtue, of which sort I could rehearse a great number both of old time and of late."³³³

³³² *Ibid.*, 162, 163.

³³³ *Ibid.*, 166, 167.

(To be continued)

EDUCATION FOR ECONOMIC EFFICIENCY

Man, in both his physical and in his conscious life, begins his individual existence in total dependence upon others and must, through the processes of growth and development, with the assistance and under the control of educative agencies, achieve not only individual independence but efficiency in returning to society an equivalent for all that he has received therefrom plus his proportionate share in the further development of society itself and in the further enrichment of the inheritance to be passed on to future generations.

The educative process must at every step take into account the solidarity of the races and the unitary character of individual life. Physical and mental development cannot be separated in fact and secured in succession. The processes are inseparably linked together. As the years succeed each other in the child's life, there is a change of emphasis from the physical to the mental, and for purposes of discussion it may be convenient to consider the physical side of the process before undertaking to study the higher life of man in his social and spiritual relationships.

It is the business of education not only to protect the health of the child and to promote the development of his brain and muscle, but so to train his eye and hand that he may in due time be able to wrest from his physical environment the means of support: food, shelter and the various instrumentalities of physical comfort and well-being. Nor does this mark the end of the process. During infancy and childhood the individual depends on others for his daily dole of food and for most of those things on which the maintenance of physical life depend and if the race is to continue to maintain itself, not to speak of making progress, the individual in due time must do for others what had been done for him. Efficiency in this task marks the culmination of the educative process along economic lines. The purpose of this line of educative work may properly be designated as education for economic efficiency.

When the educational endeavor is directed towards equipping the individual for self-support, the purpose is sometimes described as the *bread-and-butter-aim*. The validity of this aim is nowhere challenged nor will it be questioned that this aim should be the first to engross the attention of the educator after due provision is made for the health and physical development of the child. Indeed, where the child fails to attain in due time, the power of self-support this failure will destroy self-respect and set up processes of disintegration which will go far towards the destruction of his physical and mental life. Such a failure, moreover, not only works disaster to the individual but inflicts a proportionate injury upon society.

These facts are generally recognized, nevertheless our schools not infrequently fail to achieve the bread-and-butter-aim. It is well to note that these failures occur not because the aim seems undesirable or unimportant but because the process through which economic independence may be achieved is complex and often beyond the knowledge and control of the teacher.

Attention has often been called to the likenesses and differences to be found between the dependencies of the young mammal upon its mother and of the parasite upon its host. The contrast between these two processes affords a suggestive and profitable analogy for those who may be interested in training the child for economic efficiency.

The child's dependence upon his mother is normal and to it is due in no small measure the advance of the mammal to the high plane of life which it occupies, and if man considered as an animal has attained to the headship of the sentient world, this exalted position is also due, in large measure, to the fact that the mother supports the child during a long period of dependence in which all the activities of the child may be devoted to his own development. The dependence of the parasite upon its host, on the other hand, is not normal nor does it lead to the development of the parasite, but on the contrary it produces in it a corresponding degree of degeneracy.

Considered superficially, the dependence of the young upon its mother resembles the dependence of the parasite upon its host. In both cases there is exhibited an inequality in which one gives and the other receives, but here the resemblance ends. In both cases the dependence is not a fixed state but a progressive one and the movements in the two cases run in opposite directions. Parasitism begins in complete independence and culminates in complete dependence; whereas the young mammal begins its life in complete dependence upon its mother and proceeds gradually towards complete independence. Parasitism is due to the avoidance of effort and to a following of the line of least resistance. The independence of the growing child is gained step by step through effort and the overcoming of obstacles. Whatever tends to check this growing independence, whether it be an obstacle too great for the child to overcome or a line of lessened resistance which bids too strongly to imitate tendencies to ease, sets up in the child tendencies to social parasitism which are accompanied by disastrous consequences analogous to the results of parasitism in the lower forms of life.

The characteristics of the parasitism of locomotion may be studied in the remora. This fish, by means of a lamelated suction disc on the top of its head, adheres to the shark and thus secures free transportation, but the result to the remora of this escape from self-sustaining labor is a system of flabby and partially atrophied muscles. The parasitism of protection is illustrated in the hermit crab which finds protection from its enemy in a discarded conch-shell and pays for this privilege by the loss of a protective carapace, several of its locomotor appendages, and its freedom of movement. A still lower form of parasitism with more disastrous results is exhibited by the tapeworm which absorbs the digested food prepared by its host and at the same time secures favorable temperature, protection and free transportation, but in return the creature sacrifices everything worth while in its physical organism. Through disuse, it has lost its alimentary tract, its nervous system, its sense organs, its locomotor appendages, its organs of excretion; in fact it has lost

almost every power but that of perpetuating itself through groups of spores which it sloughs off from time to time.

Analogies to each of these three forms of parasitism may be discovered with little effort in almost any of our schools. They find their most apt illustration, however, in the criminal and dependent classes of our adult population which bear eloquent testimony to the frequent failure of our schools to achieve the economic independence of the pupils entrusted to their care.

The support which the parent affords the child during the long period of its immaturity is necessary to its full development, but it should be noted that this support proves valuable only in so far as it is utilized by the child for its individual development. The moment it is used in order to escape healthful effort it becomes a curse instead of a blessing. The same conditions regulate the dependence of the child in his mental and moral processes upon the teacher and upon his fellow pupils. All assistance that leads to more intense or to better directed effort is helpful, but the moment the assistance is used to lessen due effort the effect is in the direction of parasitism.

The degeneracy of the children of the *nouveau riche* has often been commented upon. The fond father, remembering the hardships and the efforts of his own childhood, sometimes foolishly endeavors to relieve his children from similar efforts and in doing so takes away the necessary stimuli for the development of their characters and independence and sets up parasitic habits which inevitably lead to ruin.

It has been pointed out repeatedly that the children of really great men seldom achieve a notable career. Not infrequently the reason for this may be found in the fact that every question of importance is likely to be decided by the brilliant parent and the child, relieved of the necessity of judging, fails to obtain the exercise of his power and as a consequence fails to develop. His condition is still further aggravated by the fact that when he does venture to do anything or to decide anything he is conscious of the overshadowing superiority of his parent

and frequently is humiliated by the contempt which his well-meant efforts evoke.

The school is even more prolific of parasitic habits than the home. At times the child is discouraged by tasks which are wholly beyond his capacity and such discouragement always tends to arrest development and to set up habits of dependence. When the teacher assigns a task that is too difficult and, after the pupil has failed to accomplish it, does the work himself, there is an added incentive to parasitism. Frequently the children help one another or seek and find help at home, and in these latter cases the evil may be worse than in the former for the teacher may be supposed to take some means to evoke successful effort from the pupil, whereas less skilful companions and members of the home group are likely to be wholly unaware of the dangers which inevitably attend upon helps given to the child in the performance of assigned tasks.

The dangers of forming parasitic habits, great and real as these are in both the home and the school, should not lead us to deny to the child that help and support which is necessary to his normal development. Such a procedure would mean grave loss both to the individual and to society. As far as circumstances will permit, all the help that will be profitably used by the child in the development of his body, of his mind, and of his character, should be given, and in the giving the best interests of society are served. When the poverty of the family makes it necessary to use the efforts of the immature child for family support instead of for the child's own development there is loss not to the child alone but to the family and to the state. In this consideration free schools find their justification, and in the same consideration it is sought to justify the growing practice of supplying the child's need through the school in other than educative directions. The children are sometimes fed in the school. Their eyes are examined and glasses provided by the school. Adenoids are removed by the school surgeon and district nurses furnished by the school seek to assuage many of the ills to which flesh is heir. The wisdom of supplying the

children with these helps is scarcely open to question, even though the wisdom of supplying this help through the school instead of through the home may be seriously questioned.

The bread-and-butter aim rightly understood does not mean that the home and the school should endeavor to prepare the child for self-support at the earliest possible moment. On the contrary, it should mean that the attainment of self-support in due course of time is kept in view in every stage of the educative process. In laying the foundations of bodily health and strength, in keenness of vision and skill, in bodily movements and in the handling of tools and instruments, a remote preparation is being made which, if properly seconded, will mean high efficiency in the end.

In considering the bread-and-butter-aim, attention has been centered upon the economic needs of the individual and upon the individual's growing power to meet these needs. In human society, however, the individual does not live in isolation, nor can he achieve independence and support except in combination with his fellow-man. He produces one thing in excess of his needs and exchanges this with others who have produced some other necessary thing in excess of their need. Nor does the matter rest here. Civilized man, at least, has long since passed beyond such simple conditions as are indicated by this illustration. In the growing complexity of the economic systems under which civilized man lives, bread and butter is still necessary to the individual, and pressures of various kinds are brought to bear upon the individual to make him earn it. But when attention is centered on the group cooperating in the production of the various commodities used in the conduct of civilized life, and when educational endeavor is directed to the fitting of the individual for efficiency in this cooperative group, it may be better to speak of the directive purpose as the industrial aim rather than the bread-and-butter-aim.

The home is, of course, the primitive school, and it should always remain a most effective school. Under normal conditions it conducts not only the education of

the infant but, even after the child enters school, the home continues to have charge of him during the greater portion of each day. That the parents should be animated by purely altruistic motives in what they do for the child is an ideal that is not always realized. The good of the child may be kept in view without losing sight of the interests of the home. In the industrial home of the past the child at an early age was a real asset. His labor contributed an ever-increasing share of the support of the home.

The school was created by society and is maintained by society presumably for the good of society. The individual's good is considered only in so far as it is included in the good of society. In the home parental love supplies disinterested effort, but society lacks the warm, throbbing heart of the parent and it seldom achieves disinterested love for any individual. In so far, therefore, as the school undertakes the development of the pupil for self-support, it is considering even the self-support of the individual in the light of preventing burdens from being imposed upon society, and its further consideration is to develop the individual so as to increase the economic efficiency of society.

While society is presumably seeking its own ends in educating the individual to industrial efficiency, the individual being educated is not necessarily moved by altruistic motives. His intelligence may be sufficiently developed to enable him to realize that he can no more attain his individual aims in isolation than Shylock could obtain his pound of flesh. It is conceivable, therefore, that he might second the efforts of the school in his behalf without being animated by the same motive as that which moves the school. It is highly important, for the good of society, that the individual's motives be socialized, but it frequently happens that they are not. The school that fails in this respect fails in a most important aspect of its duty to the individual and to society.

The dependence of the individual upon the group for the attainment of self-support may be witnessed far below man in the scale of animal life. The dependence of the

individual upon the group indeed constitutes one of the most striking characteristics of such lowly forms as ants and bees. Efficient cooperation and a high degree of specialization of function may be observed in these insect colonies. There is here, however, no trace of altruistic motives. In like manner, the cooperation of man with his fellow-man in life-sustaining labors may be secured without the employment of an ethical motive, but when man cooperates with his fellow-man for the attainment of individual aims alone he is not functioning on a plane of life above that of the mere animal, nor does his cooperation ever attain a high degree of efficiency or become operative in the attainment of remote ends.

The more complex our civilization becomes and the more completely we pass from a tool to a machine civilization, the more necessary does it become for man to learn to cooperate efficiently with his fellow-man in order to sustain life and to attain to the well-being and happiness that his nature demands. To secure such cooperation and to secure it with the right motives and along right lines, becomes, therefore, the business of education. Nor is the task a light one. The instinctive inheritance of the ant and the bee determines the cooperation of individual with individual for the attainment of the common ends of the colony, but the infant does not number this co-operative instinct among his endowments and he must acquire both the ability and the habit of cooperating with his fellows through education.

Three educational agencies have in the past played rôles of varying importance in educating to industrial efficiency: the home, the apprenticeship system and the school. At times these have worked in cooperation. In primitive times the home practically dominated this phase of education. At present the tendency is to place this burden chiefly upon the school.

Under primitive conditions, the child and the youth were taught by parents and by the elders of the tribe to cooperate with their fellows in all life-sustaining labors. As society advanced in organization and greater skill along certain lines of activity was demanded, there gradu-

ally arose definite educative agencies whose business it was to impart the necessary skill.

In the sixth and following centuries the Benedictine monks taught the Roman world the dignity of labor and trained the nomads in the arts of peace. As a result of these training schools industry advanced in Europe and the industrial arts and the fine arts were developed to a relatively high degree of perfection. In the course of time this educational function was taken over by guilds and by the apprenticeship system.

Throughout the entire history of education for industrial efficiency it may be noted that just as in the physical dependence of the young upon its parent the high development of the adult is the end sought, so the activity of the child is, and should be, concerned with self-development. and with resulting adult power. Whenever this principle is violated, retrogression results. When the child or the youth labors solely to meet the needs of the present moment, without taking into account the effect of such labor on his later life, there results an arrest of development and a lowering of ultimate efficiency. It is natural, however, that this should be the procedure when the child is left to follow his own impulses, which for the most part deal with present needs, hence advance to higher degrees of industrial efficiency is obtainable only through the exercise of authority. The parent, the tribe, or organized society must exercise due authority in controlling the child's activity so that it may result in promoting the best interests of the child as well as the best interests of the adult and of society itself.

The religious revolt of the sixteenth century profoundly disturbed the social and economic conditions of Europe and led to deep-seated changes in educational policies which reached out beyond the school and affected industrial education as imparted in the home and in the shop. The breaking up at this time of the old order in war and in peace necessarily affected economic conditions and called for due change in the education of the masses. Comparing the past with the present, Mr. Prosser, Secretary of the

National Society for the Promotion of Industrial Education,¹ says:

"The century that gave us Shakespeare and Bacon had economic problems of the same general character as those of our times—the decay of towns, social unrest, the instability of the rural population, the increase of pauperism and unemployment, and the diminution, actual and feared, of industrial skill. The Elizabethans established a system of compulsory apprenticeship to solve them, which embodied a philosophy and established general policies with regard to child labor and child training in industry to which we must give heed before we can meet successfully the same questions. The Elizabethan statute of compulsory apprenticeship was the expression of the experience of the English nation stretching over a period of more than two centuries with regard to the employment and education of children for industry. In a primitive age it asserted certain fundamental principles concerning the relation of the state to the training and conservation of youth which are no less true and applicable in our own day."

The author proceeds to formulate the following five principles which express a growing conception of the relationship of the state to the industrial training of children and youths:²

1. A nation-wide system of industrial education is necessary to the economic prosperity and supremacy of the country.

2. Governmental control and regulation of the employment and training of the youth in industry is necessary to the accomplishment of a nation-wide system of industrial education.

3. Training for industry and the labor of children in industry are matters of public concern which the state has the duty as well as the right to control, as far as the welfare of the youth and the public good may require.

4. The child is the ward of society over whom the state

¹Proc. N. E. A., 1915, p. 296.

²*Op. cit.*, p. 297.

should exert such a guardianship, both in his employment and in his education, as may be necessary to make him a responsible citizen and an intelligent worker.

5. The primary purpose of the youth in industry should not be immediate profit to his employer or to society but preparation for life and for labor, and his career as a young worker should be controlled and supervised by the state so as to secure this end.

With the intervention of the national government in the education of children and youths for industry, the aim is lifted beyond that of mere skill in industry and may be more properly spoken of as education for economic efficiency. It is no longer the guild that governs, nor is the aim any longer the exaltation of the individual craft or the welfare of those concerned in it. The interests of all crafts and all industries merge in the interests of the people as a whole. The aim is the prosperity of the nation.

The nation is not concerned primarily with the individual or his welfare or with the exaltation of any particular industry. It is concerned with the industrial output of a nation as a whole, and hence, when it uses its authority in the field, it uses it to establish a nation-wide system of industrial education to the end that the prosperity and supremacy of the nation may be secured. This was the guiding motive of Bismarck in developing industrial education in Germany and it was without doubt the reason that led England, in the sixteenth century, to make apprenticeship compulsory. The English Parliament sought thereby to promote England's trade supremacy through the increased skill of her workers. The fundamental principle involved is simple: the ability of a nation to compete successfully in the markets of the world depends upon the ability of her workers to produce more goods and goods of a better quality than her competitors. This same principle determines the prosperity of local communities.

In the course of time, owing chiefly to the advent of labor-saving machinery and to the concentration of capital in industrial enterprises, the apprentice system in England broke down. New means to secure the same end were

urgently demanded and the schools were substituted. A similar stress was felt throughout Europe.

Bismarck met the situation by establishing, through state control, a system of compulsory continuation schools to supplement the apprenticeship system. A knowledge of the laws lying back of the materials and of the principles involved in the industrial process was imparted in the school, while the apprenticeship system continued to give skill to hand and eye. It is to this combination, rather than to the high character of the continuation schools themselves, that the commercial supremacy of modern Germany is due. England allowed the apprenticeship system to fall into decay and thus lost her industrial leadership.

A return to the apprenticeship system, however, does not seem possible either in this country or in England. Even in its highest development in seventeenth-century England it affected only a small portion of the population who were prepared by it for the skilled trades. It did not reach the rural population. Moreover, in this country the problem is rendered still more difficult by the fact that remedy must be sought, not from the national government, but from the legislatures of the several States. We have no national system of education, nor does the nation, as such, exercise its guardianship over childhood.

The first attempt made by the several States to aid in the solution of the problems involved in industrial education was the enactment by several of them of laws designed to prevent the exploitation of the labor of childhood and youth at the expense of the adult for the immediate benefit of capital. It still remains to be determined how far it may be wise for the state to take an active part in the compulsory control of the industrial education given to our youths. The spirit of our people renders many things unwise or impossible which may be in entire keeping with the national life of other countries. It still remains to be seen how far we may proceed even in the name of wisdom to control the actions of a people who in youth, as well as in adult life, are insistent upon the personal right of employing their energies as they see fit whether

their decision may embody the highest wisdom or not. The method employed in Germany, however successful it may have proven there, will scarcely find favor in this country.

The difficulties of the situation, however, should not blind us to the fact that it is the business of education to fit the children of each generation to take their places effectively under the conditions of the economic world which they will meet on reaching adult years.

At present the United States Government is appropriating funds towards the upbuilding and support of agricultural and vocational schools. Several of the States and individual cities are following a similar course. There is, in fact, a growing recognition of the need of efficient training in the various fields of industry, but we have yet to determine upon the means to be employed to the attainment of this end.

THOMAS EDWARD SHIELDS.

SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY*

(Continued)

FRANCIS THOMPSON: GOD SOUGHT THROUGH REVELATION

"To be the poet of the return to Nature is somewhat, but I would be the poet of the return to God."²³³ In no other poet do we find so deep an insistence on the consciousness of God in creation, as in Francis Thompson: nowhere do we find poetry so filled with that "sense of something far more deeply interfused"²³⁴ as is his. The eternal themes of Nature, Man, and God, had been trumpeted in Wordsworth, quired ethereally in Shelley, voiced wistfully in Keats, to receive new "intimations of immortality" in Thompson.²³⁵ "I look to you to crush out all this false mysticism,"²³⁶ Coventry Patmore had written to him, and he endeavored to fulfill his friend's behest by substituting for the sentimental vaporings of would-be mystics, faith: for their cleverly concealed fatalism, hope: and for their Nirvana, the heaven of orthodox Christianity.

Francis Thompson was Catholic through and through, and "his work is the concrete refutation of the idea that thought and imagination in order to be free must be unfettered. His freedom is kept within the bonds of faith and reason, simply because the passion of the poet was so completely informed by reason, and his reason so completely informed by faith. And it is precisely the bonds of faith and reason which have served to make the poet great."²³⁷ To him the vast universe is but a reflection of God's mind, of which man's unaided vision sees but an infinitesimal portion, and whose beauty is only a faint suggestion of the heavenly ideal, not a component part. Thompson loved nature with the worship of a Greek, yet his love of nature had nothing in common with the new paganism and the new pantheism of the day, except, perhaps, its intensity. In "Nature's Immortality" he says, "Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God; and in so far, and so far

*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

²³³ Thompson, quoted in Meynell, *Life of Francis Thompson*, p. 205.

²³⁴ Wordsworth, *Lines on Tintern Abbey*.

²³⁵ Cf. Cock, "Francis Thompson," *Church Quar. Rev.*, 78, 26.

²³⁶ Meynell, *Op. cit.*, p. 198.

²³⁷ Gerrard, S. J., *Catholic World*, 86, 613, "Thompson, The Poet."

merely, as man himself lives in that life, does he come into sympathy with nature, and nature with him. She is God's daughter, who stretches her hand only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so close to the heart of nature as did the Seraph of Assisi, who was close to the heart of God."²³⁸ This is the teaching of the true mystic.

He had little sympathy with those who would deify Nature.

"Lo, here stand I and Nature, gaze to gaze,
And I the greater. Couch thou at my feet,
Barren of heart, and beautiful of ways,
Strong to weak purpose, fair and brute-brained beast
I am not of thy fools
Who goddess thee with impious flatterings sweet,
Stolen from the little Schools
Which cheeped when that great mouth of Rydal ceased."²³⁹

Earth, beautiful as it is, does not suffice for him; it is a symbol of eternal beauty, but the poet and mystic longs for the reality behind the symbol. But a century before Keats had sung,

"Beauty is truth, truth Beauty,—that is all
Ye know on earth, and all ye need to know."²⁴⁰

but a cycle of pain and passion had intervened, and men were ready to listen to the message of Thompson:

"O Heart of Nature! did man ever hear
Thy yearned-for word, supposed dear?
His pleading voice returns to him alone;
He hears none other tone.
No, No;
Take back, O Poets, your praises little-wise,
Nor fool weak hearts to their unshunned distress,
Who deem that even after your device
They shall lie down in Nature's holiness:
For it was never so;
She has no hands to bless.
Her pontiff thou; she looks to thee,
O man; she has no use, nor asks not, for thy knee."²⁴¹

With the Nature-mystics he revels in the beauty and wonder of life, but Catholicism was as a sanctuary to him from the pantheism which might otherwise have claimed him for its own. "He can draw exquisite genre pictures of the Seasons, and evoke the shy genius-loci who informs the wind, or cloud or stream. The changes

²³⁸ *Prose Works*, edited by Meynell, p. 82.

²³⁹ *On Nature, Laud and Complaint*, Meynell Edition, Vol. II, p. 162.

²⁴⁰ *Ode on a Grecian Urn*.

²⁴¹ Thompson, *Op. cit.*

on the face of Nature he interprets in terms of the moods joyous or sad, willful or wistful of these unseen habitants. Yet it is because he realizes so intimately those gracious presences that he cannot rest in their finite, concrete expression of Nature."²⁴² He believes "that the intellect of man seems unable to seize the divine beauty of Nature, until moving beyond that outward beauty it gazes on the spirit of Nature: even so the mind seems unable to appreciate the beautiful face of a woman until it has learned to appreciate the more beautiful beauty of her soul."²⁴³

Nature affords no real solace in the sterner passes of life: love is personal, Nature is impersonal:

"Hope not of Nature; she nor gives nor teaches;
She suffers thee to take
But what thine own hand reaches,
And can itself make sovereign for thine ache.
Ah, hope not her to heal
The ills she cannot feel
Or dry with many-businnessed hand the tear
Which never yet was weak
In her unfretted eyes, on her uncarkèd cheek."²⁴⁴

He asks, "What is the heart of Nature, if it exists at all? Is it, according to the conventional doctrine derived from Wordsworth and Shelley, a heart of love, according with the heart of man, and stealing out to him through a thousand avenues of mute sympathy? No, in this sense I repeat seriously what I said lightly: 'Nature has no heart.'"²⁴⁵

If we seek, among the mystics, for further confirmation of the belief that in Nature there is no final content for man, we shall find it in Richard Jeffries. In *The Story of My Heart* he describes his peculiar mystical experiences: "Sometimes a very ecstasy of exquisite enjoyment of the entire visible universe filled me." Yet he refuses to see a mind in Nature, and later when shattered with pain of body, and agonized in mind, he gazed upon the southern downs that had received the worship of his life, he cried, "There is nothing human in Nature: give me soul life, give me love."²⁴⁶

While Thompson was very far from reading into Nature powers

²⁴² Moynihan, "The Symbolism of Francis Thompson," *Cath. Univ. Bulletin*, 19, 25.

²⁴³ *A Renegade Poet and Other Essays*, p. 57.

²⁴⁴ *On Nature: Laud and Complaint*.

²⁴⁵ *Nature's Immortality*.

²⁴⁶ Jeffries, *The Story of My Heart*, London, 1907, p. 199.

it does not possess, he had a true poet's susceptibility to beauty in child, and flower, and sky, but it was the appreciation of the mystic, who with a purified spirit comes "to enjoy all creatures in God, and God in all creatures."²⁴⁷

St. John of the Cross says, "That thou mayest have pleasure in everything, seek pleasure in nothing,"²⁴⁸ and Thompson in the lines that follow sums up the mystical doctrine that only by leaving creatures can we find them fair:

"This Nature fair,
This Gate is closed, this Gate beautiful,—
No man shall go in there
Since the Lord God did pass through it;
'Tis sealed unto the King,
The King Himself shall sit
Therein, with them that are His following.
Go. Leave thy labour null;
Ponder this thing.

Lady divine!
That giv'st to men good wine
And yet the best thou hast
And nectarous, keepest to the last,
And bring'st not forth before the Master's sign:"

It is not Nature, but man that has gone wrong:

"For, ah, this Lady I have much miscalled;
Nor fault in her, but in thy wooing is:

Then if thy wooing thou aright wouldst 'gin
Lo here the door; straight and rough shapen 'tis
And scant they be that even here make stays,
But do the lintel miss,
In dust of these blind days.

For know, this Lady Nature thou hast left,
Of whom thou fear'st thee reft
This Lady is God's daughter, and she lends
Her hand but to His friends,
But to her Father's friends the hand which thou wouldst win;
Then enter in
And here is that which shall for all make mends."²⁴⁹

He had sought to find content in the beautiful Nature myths which form so large a part of the "Renascence of Wonder" in later

²⁴⁷ Meister Eckhart, quoted in Waskernagel, *Altdeutsches Lesebuch*, p. 891.

²⁴⁸ *The Ascent of Mount Carmel*, Bk. I, Ch. XIII.

²⁴⁹ Thompson, *On Nature: Laud and Complaint*, p. 167.

English poetry, but he found them vague and unsubstantial, with no power to stay in the deeper cares and sorrows of life—her shrines were unavailing.

"Nature, poor stepdame, cannot slake my drouth;
Let her, if she would owe me,
Drop down yon blue bosom-veil of sky, and show me
The breasts o' her tenderness:
Never did any milk of hers once bless
My thirsting mouth."²⁵⁰

Thompson can rejoice in beauty with all the sensuous loveliness of Keats: but ever through this glad earth-cry he catches dim pealings of a "higher and a solemn voice." Nature becomes sacramental and the visible a portent and prophecy of the invisible. Perhaps no one of his poems illustrates this attitude, as Christian as it is poetic, more characteristically than the lovely Paschal ode "From the Night of Forebeing" with its inspiring,

"Look up, O mortals, and the portent heed;
In very deed,
Washed with new fire to their irradiant birth
Reintegrated are the heavens and earth!
From sky to sod
The world's unfolded blossom smells of God."²⁵¹

He weaves the name of Christ into the very texture of nature and gives phenomenal life a new meaning.²⁵² In the "Prelude" to the "Ode to the Setting Sun" he sounds a warning,

"O deceived,
If thou hear in these thoughtless harmonies,
A pious phantom of adorings reaved,
And echo of fair ancient flatteries!"

He is prepared to sing,

"A song thou hast not heard in Northern day;
For Rome too daring, and for Greece too dark."

for

"Thou dost image, thou dost follow
That King-Maker of Creation,
Who, ere Hellas hailed Apollo,
Gave thee, angel-god, thy station:
Thou art of Him a type memorial.
Like him thou hang'st in dreadful pomp of blood
Upon thy Western rood;"²⁵³

²⁵⁰ Thompson, *The Hound of Heaven*, ed. cit., Vol. I, p. 110.

²⁵¹ Cf. Gerrard, *Op. cit.* Also, Thompson, *From the Night of Forebeing*, Vol. II, p. 35.

²⁵² Cf. Walsh, *Eccl. Rev.*, XLIX, 25.

²⁵³ Thompson, *Ode to the Setting Sun*, ed. cit., Vol. I, p. 125.

The rood is "too dark" for Hellas, and for her disciples of today,
yet

"Even so, O Cross! thine is the victory.
Thy roots are fast within our fairest fields;
Brightness may emanate in Heaven from thee,
Here thy dread symbol only shadow yields."

For consolation he appeals to the "Way's one mortal grace."²⁵⁴

"Therefore, O tender Lady, Queen Mary,
Thou gentleness that dost enmoss and drape
The Cross's rigorous austerity,
Wipe thou the blood from wounds that needs must gape,"²⁵⁵

and he hears the answer:

"Lo, though suns rise and set, but crosses stay,
'I leave thee ever,' saith she, 'light of cheer.'
'Tis so: yon sky still thinks upon the Day,
And showers aerial blossoms on his bier."²⁵⁶

When he with

"wingèd feet had run,
Through all the windy earth about,
Quested its secret of the sun,
And heard what thing the stars together shout,"²⁵⁷

how could it be that he would fail to find a message within these:

"By this, O singer: know we if thou see.
When men shall say to thee: Lo! Christ is here,
When men shall say to thee: Lo! Christ is there,
Believe them; yea, and this —then art thou seer,
When all thy crying clear
Is but: Lo here! lo there! ah me, lo everywhere!"²⁵⁸

Thompson had learned that "to the Poet life is full of visions, to the Mystic it is one vision."²⁵⁹

Thompson's view of human beauty is quite the antithesis of that held by Rossetti. Rossetti viewed spiritual beauty in the light of the body: Thompson viewed physical beauty in the light of the soul. The key to his conception of material loveliness in woman, is given in the following lines:

²⁵⁴ Thompson, *Grace of the Way*, ed. cit., Vol. II, p. 67.

²⁵⁵ *Ibid.*, *Ode to the Setting Sun, After-Strain*, ed. cit., Vol. I, p. 126.

²⁵⁶ *Ibid.*

²⁵⁷ *Ibid.*, *Orient Ode*, ed. cit., Vol. II, p.

²⁵⁸ *Ibid.*

²⁵⁹ Cock, "Francis Thompson," *Dublin Review*, 149, 271.

"How should I gauge what beauty is her dole,
 Who cannot see her countenance for her soul,
 As birds see not the casement for the sky?
 And, as 'tis check they prove its presence by,
 I know not of her body till I find
 My flight debarred the heaven of her mind."²⁰⁰

His phantasy, free from the meshes of sense, can live only in heaven:

"How praise the woman, who but know the spirit?
 How praise the color of her eyes, uncaught
 While they were coloured with her varying thought?
 How her mouth's shape, who only use to know
 What tender shape her speech will fit it to?"

For mere bodily beauty he had no care:

"But for what men call
 Beauty—the loveliness corporeal,
 Its most just praise a thing improper were
 For singer or to listener, me or her.
 She wears that body but as one indues
 A robe, half careless, for it is the use;
 Although her soul and it so fair agree,
 We sure may, unattaint of heresy,
 Conceit it might the soul's begetter be.
 The immortal could we cease to contemplate,
 The mortal part suggests its every trait."²⁰¹

Thompson's affections, in their intensity, were centered on two forms of personality, God and little children. In "The Poppy," dedicated "To Monica," the poet says,

"You have loved me, Fair, three lives—or days:
 'Twill pass with the passing of my face.
 But where I go, your face goes too,
 To watch lest I play false to you.

I am but, my sweet, your foster-lover,
 Knowing well when certain years are over
 You vanish from me to another;
 Yet I know, and love, like the foster-mother."²⁰²

In "Sister Songs" he explains his tender regard for childhood:

²⁰⁰ Thompson, *Poems*, ed. cit., *Love in Dian's Lap*, Vol. I, p. 96.

²⁰¹ *Ibid.*, p. 95.

²⁰² *Ibid.*, *Poems on Children*, p. 8.

"Once—in that nightmare-time which still doth haunt
 My dreams, a grim, unbidden visitant—
 Forlorn, and faint, and stark,
 I had endured through watches of the dark
 The abashless inquisition of each star,

Suffered the trampling hoof of every hour
 In night's slow-wheelèd car;
 Until the tardy dawn dragged me at length
 From under those dread wheels; and, bled of strength,
 I waited the inevitable last.

Then there came past
 A child; like thee, a spring-flower; but a flower
 Fallen from the budded coronal of Spring,
 And through the city-streets blown withering.
 She passed,—O brave, sad, lovingest, tender thing!
 And of her own scant pittance did she give,
 That I might eat and live:
 Then fled, a swift and trackless fugitive.
 Therefore I kissed in thee
 The heart of Childhood, so divine for me."²⁶³

He calls to his aid in poesy,

"Thou
 Who from Thy fair irradiant palms
 Scatterest all love and loveliness as alms;
 Yea, Holy One,
 Who coin'st Thyself to beauty for the world!"²⁶⁴

and in that Beauty did he view all "love and loveliness."

It was inevitable that one of Thompson's temperament, realizing as he did the omnipresence of God in a truly Catholic and mystical sense, should emphasize that phase of spiritual experience known as purgation, and assent to the doctrine that the excellence of the moral life can be obtained only by self-renunciation; that the highest excellences of the intellectual and spiritual life can be obtained only through control of the passions and the will. In Thompson the practice of asceticism is expounded in full harmony with the teaching of the saints. Thompson was a God-smitten poet, and he did not fear to cry out the needs of "our uncourageous day." In the "Mistress of Vision" he lays down the conditions for initiation to the goal of the spirit.

²⁶³ *Ibid.*, *Sister Songs*, pp. 36-37.

²⁶⁴ *Ibid.*, p. 26.

XIV

"On Golgotha there grew a thorn
 Round the long-figured Brows.
 Mourn, O mourn!
 For the vine, have we the spine? Is this all the Heaven allows?

XV

On Calvary was shook a spear;
 Press the point into thy heart—
 Joy and fear!
 All the spines upon the thorn into curling tendrils start."²⁸⁵

If you seek the "Land of Luthany," then

XX

"Pierce thy heart to find the key;
 With thee take
 Only what none else would keep,
 Learn to dream when thou dost wake,
 Learn to wake when thou dost sleep.
 Learn to water joy with tears,
 Learn from fears to vanquish fears;
 To hope, for thou dar'st not despair,
 Exult, for that thou dar'st not grieve;
 Plough thou the rock until it bear; . . .
 Die, for none other way canst live.

When thy seeing blindeth thee,
 To what thy fellow-mortals see;
 Their living, death; their light, most lightless;
 Search no more—
 Pass the gates of Luthany, tread the region Elenore."²⁸⁶

Neither the pages of the *Imitation*, nor those of St. John of the Cross, furnish a more powerful exposition of "asceticism" than we find in this twentieth century poet, for he is of the twentieth rather than the nineteenth century. The doctrine of renunciation is writ large across his poetry. In "Any Saint" he says,

"Compost of Heaven and mire,
 Slow foot and swift desire!
 Lo,
 To have Yes, choose No;
 Gird, and thou shalt unbind;
 Seek not, and thou shalt find;
 To eat
 Deny thy meat;
 And thou shalt be fulfilled
 With all sweet things unwilling."²⁸⁶

²⁸⁵ *Ibid.*, *Mistress of Vision*, ed. cit., Vol. II, p. 7. *Ibid.*, p. 8.

²⁸⁶ *Ibid.*, *Any Saint*, ed. cit., Vol. II, p. 49.

Again he sings,

"Bliss in extreme befits thee not, until
Thou'rt not extreme in bliss; be equal still.
Sweets to be granted think thyself unmeet
Till thou have learned to hold sweet not too sweet."²⁶⁷

He himself had learned the lesson:

"I witness call the austere goddess, Pain, . . .
If I have learned her sad and solemn scroll;
Have I neglected her high sacrifice,
Spared my heart's children to the sacred knife,
Or turned her customary footing from my soul?
Yea, thou pale Ashtaroth who rul'st my life,
Of all my offerings thou hast had the whole,
One after one they passed at thy desire
To sacrificial sword, or sacrificial fire."²⁶⁸

The utter incapacity of a soul, destined to the heights of spiritual life, to resist, is expressed in,

"Not my will shudders, but my flesh,
In awful secrecy to hear
The wind of thy great treading sweep afresh
Athwart my face, and agitate my hair.
Thy ultimate unnerving dearness take,
The extreme rite of abnegation make,
And sum in one all renderings that were."²⁶⁹

Coventry Patmore, writing of Thompson, says, "Of the glorification and supernatural invigoration of all the human passions by control and continence, the many know nothing. They go on burning the powder of human force in dishes, instead of in gun-barrels, and in their estimate of life, they mistake wasteful blaze for effectual energy. Mr. Thompson's poetry is spiritual almost to a fault but since it is a real ardour, and not the mere negation of life which passes with most people for spirituality, it seems somewhat ungracious to complain of its predominance."²⁷⁰ He knew better, however, than "to make his religion the direct subject of any of his poems, unless it presents itself to him as a human passion, and the most human of passions, as it does in the splendid ode in which God's long pursuit and final conquest of the resisting soul is described in a torrent of as humanely impressive verse as was ever inspired by natural affection."²⁷¹

²⁶⁷ *Ibid.*, *Ultima*, ed. cit., Vol. II, p. 102.

²⁶⁸ *Laus Amoris Doloris*, ed. cit., Vol. II, p. 121.

²⁶⁹ *Ibid.*, p. 122.

²⁷⁰ Patmore, *Fortnightly Review*, January, 1904.

²⁷¹ *Ibid.*

Thompson has given us the only true solution of the life-problem, in the "Hound of Heaven" the veritable epos of the soul. He presents the Catholic view in verse that will live, as the *Imitation* presents it in immortal prose, and as David sang it round centuries ago. "There is no true liberty, no solid joy, but in the fear of God with a good conscience." The "Hound of Heaven" is sound theology informed and transformed by imagination.²⁷² It is the most entirely mystical of Thompson's poems. In bold and daring metaphor, with terrible vividness, and in phrase of haunting music, it pictures for us the everlasting quest of the soul for happiness, and the everlasting quest of the Creator for the creature. The idea of the love chase was not unknown to the mystics of the middle ages.²⁷³ The Voice of Love said to Mechtilde of Magdeburg, "I have chased thee, for this was my pleasure; I captured thee for this was my desire; I bound thee, and I rejoice in thy bonds; I have wounded thee, that thou may'st be united to me. If I gave thee blows it was that I might be possessed of thee."²⁷⁴ The poem tells of one who fled from preventing Love to seek for happiness in creatures, but found it not.

"I pleaded, outlaw-wise,
By many a hearted casement, curtained red,
Trellised with intertwining charities:
(For, though I knew His love who followed
Yet was I sore adread
Lest, having Him, I must have naught beside.)
But, if one little casement parted wide,
The gust of his approach would clash it to.

I tempted all His servitors, but to find
Mine own betrayal in their constancy,
In faith to him, their fickleness to me.

Fear wist not to evade as Love wist to pursue"

and still with "unperturbèd pace" came on the following feet,
and above their beat sounded a voice,

"Naught shelters thee, who wilt not shelter Me."²⁷⁵

²⁷² Cf. O'Donnell, *Francis Thompson: a critical essay*, Notre Dame University Press, 1906.

²⁷³ Underhill, *Op. cit.*, pp. 158-162.

²⁷⁴ *Das Fliessende Licht der Gottheit*, Pt. I, Cap. III.

²⁷⁵ Thompson, *The Hound of Heaven*, ed. cit., Vol. I, p. 108.

He turns to children—"surely they at least are for me," but no!

"just as their young eyes grew sudden fair,
With dawning answers there
Their angel plucked them from me by the hair."

Human love has failed, but Nature will be true;

"Let me greet you lip to lip,
Let me twine with you caresses,
Wantoning
With our Lady Mother's vagrant tresses
Banqueting
With her in her wind-walled palace,
Underneath her azured dais,
Quaffing, as your taintless way is,
From a chalice
Lucent-weeping out of the dayspring;" ²⁷⁶

He became one in delicate fellowship with Nature—he learned all
her secrecies—he made her moods the shapers of his own.

"With them joyed and was bereaven.
I was heavy with the even,
When she lit her glimmering tapers
Round the day's dead sanctities." ²⁷⁷

He laughed in the morning's eyes, and, most potent force to form
a bond,

"Heaven and I wept together" ²⁷⁸

Against the red throb of its sunset-heart
I laid my own to beat,
And share commingling heat;
But not by that, by that, was eased my human smart.

For ah! we know not what each other says,
These things and I; in sound *I* speak,
Their sound is but their stir, they speak by silences." ²⁷⁹

How different is this from "Nature never did betray the heart
that loved her." ²⁸⁰

"Naked I wait Thy love's uplifted stroke"—
all is sacrificed, all save self:

²⁷⁶ *Ibid.*, p. 109.

²⁷⁷ *Ibid.*

²⁷⁸ *Ibid.*

²⁷⁹ *Ibid.*, p. 110.

²⁸⁰ Wordsworth, *Lines on Tintern Abbey*.

"In the rash lustihead of my young powers,
I shook the pillaring hours
And pulled my life upon me;"

man is a power unto himself, is not this the teaching of the modern world—but he finds such has not been the lesson of the ages:

"I stand amid the dust o' the mounded years,
My mangled youth lies dead beneath the heap."²⁸¹

Eminently unreliable is the boasted apotheosis of human friendship, equally insufficient the aesthetic appreciation of nature, and foolish the claims of impersonal idealism: all three are

"cords of all too weak account
For earth, with heavy griefs so over-plussed."²⁸²

The "linked fantasies," the thoughts of poesy that seem to make the earth an enchanted toy are fading away; the innermost sanctuary of his own mind is despoiled: the soul might ask,

"Why, after wounding
This heart, hast Thou not healed it?
And why, after stealing it,
Hast Thou thus abandoned it?"²⁸³

In the following lines,

"Ah! is Thy love indeed
A weed, albeit an amaranthine weed,
Suffering no flowers except its own to mount?"²⁸⁴

there is an echo of St. Teresa's naïve complaint,

"Lord, if you treat all of your friends thus, no wonder you
have so few."

And now the poet contemplates in pity his alienated self,

"Ah! must
Designer infinite!
Ah! must Thou char the wood ere Thou canst limn
with it?"²⁸⁵

but the mood is vanishing:

"And now my heart is as a broken fount,
Wherein tear-drippings stagnate, spilt down ever
From the dank thoughts that shiver
Upon the sighful branches of my mind.
Such is; what is to be?"²⁸⁶

²⁸¹ Thompson, *Hound of Heaven*, ed. cit., 111.

²⁸² *Ibid.*

²⁸³ St. John of the Cross, *A Spiritual Canticle*, Stan. IX, p. 7.

²⁸⁴ Thompson, *Hound of Heaven*, ed. cit., p. 111.

²⁸⁵ *Ibid.*

²⁸⁶ *Ibid.*

The shadows are to give place to reality, and he recognizes the One in whose everlasting arms he is to find peace.

"I dimly guess what Time in mists confounds;
Yet ever and anon a trumpet sounds
From the hid battlements of Eternity:
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again.
But not ere him who summoneth
I first have seen."²⁸⁷

Critics have found in this poem a complete synthesis of the movements of English thought in the present day. In the first eight lines:

"I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;
And shot, precipitated,
Adown Titanic glooms of chasmèd fears,"²⁸⁸

are suggested the reconstruction of history through the formative ideas of induction and development: the separation as a distinct study or science of psychology, whose work is generally agreed to be of the most vital importance to knowledge and religion together; and the alternative optimism and pessimism which, in turn and at times side by side, have dominated our literature, art, music, and philosophy. In the stanzas that follow, the failure of impersonal idealism, the dark stagnation of that peculiarly modern tendency to self analysis, and the domination over all of the figure whom all science and all philosophy seek to explain—the only efficacy of this Victim, this saving Victim, find fit and true expression. The strength of the synthesis lies in its comprehension that love of Nature, home life, and idealism, if they are to actualize in right living, are not to be separated from, but included in, the Christ-life.²⁸⁹

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home."²⁹⁰

²⁸⁷ *Ibid.*

²⁸⁸ *Ibid.*, p. 107.

²⁸⁹ Cf. Cock, *Op. cit.*, p. 263.

²⁹⁰ Thompson, *Hound of Heaven*, ed. cit., p. 112.

The last stanza offers the solution of all,

"Is my gloom, after all,
Shade of His hand, outstretched caressingly?
Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest Me."²⁹¹

The beauty sought was not the visible tangible beauty of Nature, neither was it the beauty of children, lovely as the flowers, but it was the invisible, intangible, inapprehensible Beauty whose quest his faith told him was not a vain one.

The "Hound of Heaven" pictures the "via purgativa." In that beautiful little poem, "In No Strange Land," found among Thompson's papers, and published after his death, we see that he had at least a glimpse of the "via illuminativa,"

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee.

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Genesareth, but Thames!"²⁹²

Thompson "came to feel the futility of all writings save such as were explicitly a confession of faith; and also of faithfulness to the institutional side of religion, the Church and the organized means of grace. . . . The sanity of his mysticism is the great value of it to the present generation. A high individual experiencing of purgation, illumination, and union, a quiet constancy in the corporate life, and discipleship as well as leadership: what combination more needed than this for our day?"²⁹³

²⁹¹ *Ibid.*, p. 113.

²⁹² Thompson, *In No Strange Land*, quoted in Cock, *Op. cit.*, p. 277.

²⁹³ Meynell, *Op. cit.*, p. 202.

CONCLUSION

Mysticism is more a temper of mind than a doctrine: rather an atmosphere than a definite system of philosophy. The mystic bases his belief not on a demonstrated fact, but on feeling, and as feeling is the basis of poetry, the connection between this form of thought and poetry is necessarily close. There is a tinge of mystical thought in nearly all the greater poetry of the nineteenth century. This is not strange when we consider the spirit of the age. In the history of world-thought we have ever recurring periods of atheism and pantheism: of materialism and idealism: of intellectualism and pietism. The eighteenth century was essentially an age of atheism, of materialism, of intellectualism. It was a self-styled "Age of Enlightenment," and its light was the cold white light of reason. It refused to believe that half-tones are sometimes more productive of true vision than the blinding light of mid-day. "It insisted on abolishing mystery, and it regarded as mystery everything which was not finite, everything which could not be set by itself and clearly pictured by the sensuous imagination or defined by logical understanding. It favored a way of thinking which was clear and definite, but at the same time deficient in depth and suggestiveness."²⁹⁴ Then came the reaction. It was Immanuel Kant who first turned the tide of thought in the opposite direction, and sought to substitute the vital and the spiritual for the mechanical; for division and isolation the essential unity of consciousness.

The influence of this change of thought was evident in the German transcendental school of philosophy, and affected English literature through Coleridge, whose mysticism resulted from a study of Kant and of the writings of Jakob Boehme. De Quincey, in that wonderful inner life of thought and vision of which he has given us such vivid flashes; Shelley, in *Prometheus Unbound*, where Asia is the incarnation of that ideal sought by the poet, but never found, the "shadow of that beauty unbeheld" which tantalized him in the transitory gleams vouchsafed him, and the baffled search for which *Alastor* and *Epipsychidion* reflect, both display the influence of a monistic idealism akin to Wordsworth, but aesthetic rather than moral. Keats, though he lacked the spiritual tone, and the clear perception of abstract beauty which

²⁹⁴ Caird, Edward. *The Critical Philosophy of Immanuel Kant*, Vol. I, p. 46, New York, 1889.

marks Shelley's verse, shared with the latter a tendency toward pantheistic mysticism.

In Matthew Arnold and Arthur Hugh Clough there is a mysticism devoid of actuality, a vague and vain appreciation of the older mystics, but an appreciation wanting in force and fiber. It is rather a melancholy yearning for some spiritual ideal, attainable only by a stern negation, to which they are unwilling to submit.

In Edwin Arnold's interpretation of oriental mysticism, and in Fitzgerald's translations of Persian poems, there is evident the same inclination to mystical contemplation.

Tennyson, in his admission that sense knowledge is impotent in dealing with what is beyond both sense and reason, in his insistence on the reality of the unseen, in his belief in the persistence of life, has much in common with the mystic. In the outpourings of the *Ancient Sage*, in *Vastness*, in *The Higher Pantheism*, and in the *Prologue to In Memoriam*, are passages which suggest Plotinus and Eckhart.

Browning, who voiced at once the energy of the age, and its passion for self-analysis, in his assertion of the relativity of physical knowledge and its inadequacy to satisfy the mind of man,²⁹⁵ in his refusal to acknowledge an irreconcilable break between the findings of science and of religion, in his belief that love of God is the fundamental law of life,²⁹⁶ as well as in the emphasis he lays on the fact that intellectual knowledge and artistic insight do not work for the betterment of man when the cultivation of the emotional side of his nature is neglected,²⁹⁷ and in his consideration of the problem of evil,²⁹⁸ gives proof of a peculiarly mystical bent of mind.

One of the grave dangers of mysticism has ever been the inclination to become a passing fashion, a vague dream, an incentive to high aspirations, not invariably accompanied by good deeds.

This type of mysticism,²⁹⁹ emanating from the school represented by Baudelaire, Huysmans, Maeterlinck, and Tolstoi, was not without its representatives in English literature. Among the

²⁹⁵ Cf. *Asolando*.

²⁹⁶ Cf. *Rabbi ben Ezra*, *Paracelsus*.

²⁹⁷ Cf. *My Last Duchess*.

²⁹⁸ Cf. *The Ring and the Book*.

²⁹⁹ Cf. Charbonnel Victor, *Les Mystiques dans la littérature présente*, Paris, 1897.

poets more or less imbued with this spirit are William Morris, Arthur Symonds, an exception must be made in favor of his translation of the *Obras Espirituales* of St. John of the Cross, and Richard Le Gallienne.

Fortunately this movement was counteracted by the more healthy tone of Coventry Patmore, of Lionel Johnson and of Gerard Hopkins, and above all, by Francis Thompson, who represents a form of mysticism not wholly pleasing to the neo-pagan and the dreamer, but of infinite worth as an invigorator of life.

In the study here presented, Wordsworth stands as a type of nature-mystic, with an undetermined leaning toward pantheism: Rossetti represents the trend of mind that seeks satisfaction for its highest needs in the contemplation of ideal beauty: Patmore would make human love a stepping-stone to the divine, and Thompson sought his inspiration in revealed religion.

So through the changes from naturalism to romanticism, from materialism to idealism which marked the century "That rose 'midst dust of a down-tumbled world,"³⁰⁰ and died,

"With rumor on the air
Of preparation
For a more ample devastation
And death of ancient fairness no more fair,"³⁰¹

the mind of man, through mists of error and faint gleams of light, turned ever eagerly toward God, and the Endless and the Unbegun.

³⁰⁰ Thompson, Francis, *The Nineteenth Century*.

³⁰¹ *Ibid.*

SISTER MARY PIUS.

CATHOLIC SCHOOL MUSIC

Catholic school music, as distinct from public school music, is getting more attention these days in the Catholic press, but not nearly so much as it deserves. This subject of music study in the Catholic parochial schools ought to be of vital interest to every Catholic Church musician. Let us provide for our parochial schools a Catholic, pedagogically sound, and complete course of singing instruction, and that other question, so dear to our hearts, to-wit: The betterment of Church music conditions in this country will, in a great measure, take care of itself. But in approaching this subject of school music there is need of pedagogical poise and perspective born of an expert knowledge of the problems involved; there is need of actual school-room experience; there is need, too, of an impersonal detachment from all extraneous considerations. The important question is not: *whose* is the plan, the method, or the book, but: *what* is it? A course of singing instruction that does not make its bid for our favor solely on the strength of its intrinsic merit, ought to be repudiated.

The true history of public school music in the United States is largely a record of floundering and experimenting with books that took much cold cash from the children and gave little substantial musical benefit in return. As for the history of Catholic school music in this country, the less said the better.

On the plea of emphasizing the emotional, or expressional side of singing, the publishers have been unloading mountains of song-books on our schools. The wealth of song material provided has left the singing teachers helpless to know what to do with it all. There is a plethora of books called Music Readers, but, somehow, there is precious little evidence of music reading in our schools. As already stated, the publishers, ever on the alert as they are to give impetus to educational tendencies of a certain kind, would have it that our school children sing many songs. In the language of a would-be progressive pedagogy, "the pupils are already overstimulated to think. We want them to *feel*. Let us gather all the honey of feeling from the flowers of song and trust to Nature

for providing the blossoms." As long as the thinking process involved in music reading is neglected, as it sadly is, we must trust to accident for any real music reading that is to be done by the children. By the singing of many songs and by the "*feeling*" of them, we are told, the children will grow into an artistic appreciation of music. In furtherance of this plan, the mental drill and training that will enable the children to become music readers, *i. e.*, to think tone from symbol, is relegated to the background. Artistic appreciation by mere feeling—save the mark! As if a genuine appreciation of art were possible without the intellectual discipline that qualifies one for grasping the intellectual concentration imbedded in a work of art.

The sight of children in the higher grades singing by rote from "Music Readers" is both amusing and pathetic. Who is to blame? The teachers, of course,—as usual! But let us be honest. Why should a teacher be expected to produce satisfactory results in sight singing as long as he or she is hampered by a schedule calling for the study of an unreasonably large number of songs? Where is the time to be gotten for the sight singing exercises? In this respect the official outlines of the school music courses in some of our dioceses are real pedagogical curiosities.

Then, too, why should any blame attach to the teacher if the singing class is allowed such scant time in the school curriculum as to become, of necessity, reduced to a mere diversion?

Again, why should our teachers be expected to synthesize a method of sight singing instruction from books in which there is none? Or why should they be expected to adapt any particular method of sight singing instruction to a series of books, so-called Music Readers, in whose compilation a coordination to some method of sight singing instruction came only as an afterthought?

No, indeed, this entire school music fiasco cannot in justice be unloaded at the door of the teachers. Let us not embarrass them by stupid schedules, by insufficient allotment of time, by demands made upon school time in the interest of school and Church entertainments. And, above all, let us provide them with suitable manuals of singing instruction, manuals

that are at once Catholic from cover to cover (not makeshifts), pedagogically sound, and complete in the sense that no matter of the course is left to be drawn at random and *ad libitum* from other sources. Then, and only then, shall we be justified in calling our teachers to account if the expected results are not forthcoming in the singing classes of our parochial schools.

In this connection it is a source of great gratification to the writer to be able to point out a teacher's manual of Catholic school music which, to his mind, fills the bill in an admirable manner. The reader is advised to examine the Catholic School Music Course that is being published by the Catholic Education Press, Brookland, D. C., under the auspices of the Catholic University of Washington. Here is a work which, as far as it has progressed, has proved by actual test that it is able to stand on its intrinsic merits; it certainly does not depend for its success on extraneous factors such as the prestige it may get from its compilers or from the place of its publication. We offer our sincerest congratulations to the Catholic University on this auspicious and meritorious contribution to the cause of Catholic school and Church music reform in the United States.

ALBERT LOHMAN.

THE CATHOLIC UNIVERSITY OF AMERICA KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus Scholarships will be held April 14, 1917.

Applications for admission to the examination should be filed not later than March 15.

Examination centers will be designated to meet, as far as possible, the convenience of candidates.

Eligible Candidates.—Only laymen are admitted to the examination.

Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

The examination is open to students who have already received the degree Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, and to students who will complete a baccalaureate course at the close of the current academic year. In any case the candidate must have received the Bachelor's degree before July 1, 1917.

Conditions of Tenure.—The Scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees and athletic fees, are at the charge of the student.

By the terms of the foundation, each Knights of Columbus scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

Undergraduate courses in Law are not open to holders of these Scholarships. Knights of Columbus scholars who desire to pursue graduate courses in Law, must have obtained both the degree Bachelor of Laws and the degree Bachelor of Arts.

Holders of Scholarships are not allowed to pursue simultaneously courses of study in any other institution or

to engage in any occupation which would interfere with their work as candidates for advanced degrees in the University.

All communications in reference to the Scholarships should be addressed to

VERY REV. EDWARD A. PACE, D.D.,

Director of Studies,

The Catholic University of America, Washington, D. C.

SOCIAL STUDIES IN HIGH SCHOOLS

How history, civics, and kindred subjects in the high schools may be made to meet the requirements of present-day citizenship and the needs of boys and girls as growing citizens is told in a Report on the Social Studies in Secondary Education just published as a bulletin of the United States Bureau of Education of the Department of the Interior.

This report is the first to appear of the final reports of the Commission on the Reorganization of Secondary Education, which was appointed in 1912 by the National Education Association. The commission, organized in sixteen committees which include in their membership more than 200 superintendents, principals, and teachers representing nearly all the States of the Union, has been at work continuously since its appointment. The report on social studies comprises a six-year program, embracing the work of the seventh and eighth grades and that of the present four-year high school.

While the civic-educational value of all the social studies (such as history, government, economics, and geography) is kept in the foreground of the report, especial emphasis is given to organized civics instruction, of the "community civics" type, in the eighth and ninth years. The fact is emphasized, however, that the pupil is a member not only of a local community, but also of a national community. "It would be inexpressibly unfortunate if the study of local community life and relations should supplant a study of national life and national civic relations. The two aspects of civic life should clearly supplement each other . . . Questions of health, of education, of industry can no longer be considered in their local bearings alone, but must be dealt with in the light of national policy and to the end of national efficiency . . ."

Other topics dealt with in Part II of the report are the civic relations of vocational life, the adaptation of civics to rural conditions, and the relation of civics to history. In connection with the first of these topics it is said that the chief purpose should be "the development of an appreciation of the social significance of all work; of the social value and interdependence of all occupations; of the social responsibility of

the worker, not only for the character of his work, but for the use of its fruits; of the opportunities and necessity for good citizenship in vocational life; of the duty of the community to the worker; of the necessity for social control, governmental and otherwise, of the economic activities of the community; and of the part that government actually plays in regulating the economic life of the community and of the individual."

For the last year of the high school the report proposes a concrete study of "problems of democracy." "These problems will naturally vary from year to year, and from class to class, but they should be selected on the ground (1) of their immediate interest to the class, and (2) of their vital importance to society." "The purposes of secondary education and not the intrinsic value of any particular body of knowledge should be the determining consideration . . . It is far less important that the adolescent youth should acquire a comprehensive knowledge of any or all of the social sciences than it is that he should be given experience and practice in the observation of social phenomena as he encounters them, that he should be brought to understand that every social problem is many-sided and complex, and that he should acquire the habit of forming social judgments only on the basis of dispassionate consideration of all the facts available. This . . . can best be accomplished by dealing with actual situations as they occur and by drafting into service the materials of all the social sciences as occasion demands for a thorough understanding of the situations in question."

Part IV of the report deals with standards by which to test methods, the preparation of teachers, and the availability of text materials.

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

The patronal feast of the University, the Immaculate Conception of the Blessed Virgin Mary, was solemnly kept on December 8. Solemn High Mass was celebrated in the chapel of Gibbons Hall by Very Rev. Robert A. Skinner, C.S.P., President of St. Paul's College, at 10.30 o'clock. The Professors of the University, attired in academic robes, and the student body attended the ceremony.

The reverend students of Divinity College gave an entertainment in honor of the Immaculate Conception in their recreation hall on the evening of the feast. The clerical members of the administrative and teaching staff were the guests of the students on this occasion.

On Saturday, December 9, a solemn Mass of Requiem was celebrated in the chapel of Gibbons Hall for the repose of the soul of the late Very Rev. John Spensley, D.D. The Very Rev. George A. Dougherty was celebrant. A large number of the professors and students were present.

SULPICIAN HOUSE OF STUDIES

The new Sulpician institution at the Catholic University is undertaken in accordance with the purpose expressed by Cardinal Gibbons in authorizing and urging the establishment. His Eminence has authorized and encouraged the establishment of a seminary of philosophy and theology in the vicinity of the University, in order to relieve the over-crowded condition of St. Mary's Seminary, Baltimore, to serve as a novitiate and house of studies for the candidates of the Community of St. Sulpice, and to provide for such needs within the scope of Sulpician work as might develop at the University. The new establishment in no way implies the removal of St. Mary's from Baltimore.

Building operation, will begin shortly after the New Year so that the house will be ready for occupancy at the opening of the scholastic year 1917-1918. It is intended that the building will accommodate fourth-year theologians of St. Mary's Seminary and candidates for the Sulpician Community. It will be of a substantial character and will cost about \$200,000. The firm of McGinnis & Walsh, architects, are now preparing the plans.

ALABAMA EDUCATIONAL AMENDMENT

At the election of November 7, in the State of Alabama, the Educational Amendment—Article XIX, was carried by a majority of 21,630. The carrying of the measure has been heralded as a great forward step by educational interests in the State. The State Department of Education in a recent letter states: "This majority serves notice to the world that Alabama has suffered sufficiently under the humiliation of a poor school system, and that from now on every chance to better school conditions and eradicate illiteracy would be grasped by its citizenship.

"The analysis of the vote on the Amendment is interesting. Forty-nine counties voted favorably on the measure, leaving only eighteen counties voting adversely. The majorities against the Amendment were mostly small, the lowest being twenty-one in Henry County.

"A striking feature was the fact that fifteen Black Belt counties, which may not care to vote a tax, with one exception, voted in favor of it, their plurality being 5,942. The three large counties, Jefferson, Montgomery, and Mobile, gave a total majority in favor of the measure of 10,810. After subtracting the majorities in these three counties, the Amendment still carried by 10,820. Taking away the majorities given by the three large counties and the Black Belt, it was found that the measure was adopted by 6,788 votes."

The Amendment follows:

Section 1. The several counties in the State shall have power to levy and collect a special county tax not exceeding 30 cents on each one hundred dollars worth of taxable property in such counties in addition to that now authorized or that may hereafter be authorized, for public school purposes, and in addition to that now authorized under section 260 of article XIV of the Constitution; provided, that the rate of such tax, the time it is to continue and the purpose thereof shall have been first submitted to the vote of the qualified electors of the county, and voted for by a majority of those voting at such election.

Section 2. The several school districts of any county in the State shall have the power to levy and collect a special district tax not exceeding 30 cents on each one hundred dollars worth of taxable property in such district for public school purposes; provided, that a school district under the meaning of this section shall include incorporated cities or towns, or any school district of which an incorporated city or town is a part, or such other school

districts now existing or hereafter formed, as may be approved by the county board of education; provided further, that the rate of such tax, the time it is to continue and the purpose thereof shall have been first submitted to the vote of the qualified electors of the district and voted for by a majority of those voting at such election; provided further, that no district tax shall be voted or collected except in such counties as are levying and collecting no less than a three-mill special county school tax.

Section 3. The funds arising from the special county school tax levied and collected by any county shall be apportioned and expended as the law may direct; and the funds arising from the special school tax levied in any district which votes the same independently of the county shall be expended for the exclusive benefit of the district, as the law may direct.

THE VOCATIONAL EDUCATION BILL

More than ordinary interest attaches to the Vocational Education Bill, now before the House of Representatives. It was passed by the Senate, July 31, 1916. On August 25, it was referred by the House of Representatives to the Committee on Education. In view of the fact that President Wilson urged the fostering of vocational education by the Federal Government in his message to Congress, it seems likely to be favorably acted upon. Important sections of the bill follow:

An Act

To provide for the promotion of vocational education; to provide for cooperation with the States in the promotion of such education in agriculture and the trades and industries; to provide for cooperation with the States in the preparation of teachers of vocational subjects; and to appropriate money and regulate its expenditure.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there is hereby annually appropriated out of the money in the treasury, not otherwise appropriated, the sums provided in sections two, three, and four, of this Act, to be paid to the respective States for the purpose of cooperating with the States in paying the salaries of teachers, supervisors, and directors of agricultural subjects, and of teachers of trade and industrial subjects, and in the preparation of teachers of agricultural, trade, and industrial, and home economics subjects; and the sum provided for in section seven to the Federal Board for vocational education for the administration of this act, and for the purpose of making studies, investigations, and reports to aid in the organization and conduct of vocational education, which sums shall be expended as hereinafter provided."

In section two, there is appropriated to the States, beginning June 30, 1917, sums of money to pay the salaries of teachers, supervisors, or directors of agricultural subjects

The sum of \$500,000 is appropriated for the first year; \$750,000 for the second; \$1,000,000 for the third, with an increase every year until 1925 when, and annually thereafter, \$3,000,000 will be allotted.

In section three a similar appropriation is made for the purpose of cooperating with the States in paying the salaries of teachers of trade and industrial subjects.

Section four makes the same appropriation for the purpose of cooperating with the States in preparing teachers, supervisors, and directors of agricultural subjects, and teachers of trade and industrial and home economics subjects.

Section five outlines the procedure which the State must follow in order to secure these appropriations.

Section six reads: "That a Federal Board for Vocational Education is hereby created to consist of the Postmaster General, the Secretary of the Interior, the Secretary of Agriculture, the Secretary of Commerce, and the Secretary of Labor. The board shall organize and elect one of its members as a chairman. The board shall have power to cooperate with State boards in carrying out the provisions of this Act. It shall be the duty of the Federal Board for Vocational Education to make, or cause to have made, studies, investigations, and reports, with particular reference to their use in aiding the States in the establishment of vocational schools and classes and in giving instruction in agriculture, trades, and industries, commerce and commercial pursuits, and home economics. Such studies, investigations, and reports, shall include agriculture and agricultural processes and requirements upon agricultural workers; trades, industries, and apprenticeships, trade and industrial requirements upon industrial workers, and classification of industrial processes and pursuits; commerce and commercial pursuits and requirements upon commercial workers; home processes and problems and requirements upon home workers; and problems of administration of vocational schools and of courses of study and inspection in vocational subjects; and problems, requirements, and methods for the proper training of foreign-born persons for intelligent citizenship and industrial efficiency.

"When the board deems it advisable, such studies, investigations, and reports concerning agriculture for the purposes of agricultural education may be made in cooperation with the Department of Agriculture; such studies, investigations, and reports concerning trades and industries for the purposes of trade and industrial education may be made in cooperation with the Department of Labor; such studies, investigations, and reports concerning commerce and commercial pursuits for the purposes

of a commercial education may be made in cooperation with the Department of Commerce; such studies, investigations, and reports concerning the administration of agricultural schools, courses of study, and instruction in vocational subjects may be made in cooperation with the Bureau of Education.

"The Commissioner of Education shall be the executive officer of the board. He may make such recommendations to the board relative to the administration of this Act as he may from time to time deem advisable. It shall be the duty of the Commissioner of Education to carry out the rules, regulations, and decisions which the board may adopt. The Federal Board of Vocational Education shall have power to employ such assistants as may be necessary to carry out the provisions of this Act."

Section seven appropriates \$200,000 annually to the Federal Board for Vocational Education to defray the expenses of studies, investigations, salaries, etc. It authorizes the board to select an advisory board "to be composed of seven men, one from the mechanic arts, one from agriculture, one from commerce, one from labor in general and three from the field of general education."

Sections eight to eighteen stipulate the conditions placed upon the States in order to obtain the appropriation, and the nature of the dealings of the Federal Board with States, and finally the kind of report to be submitted by the Federal Board.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second biennial convention of the International Federation of Catholic Alumnae, which was inaugurated at the Hotel Belvedere, Baltimore, Md., on Friday, November 24, closed a series of brilliant executive and social sessions on Sunday, November 26. Alumnae associations from every part of the United States and from Canadian provinces sent large representations to attend the convention, and the business sessions were remarkable for enthusiastic interest, effective method, practical thought and parliamentary precision.

On Thursday, November 23, two important meetings of the executive board were held; also meetings of committees on resolutions and on amendments. These formal proceedings prefaced a reception and concert extended by the international officers to delegates and alumnae members, at which a fine musical programme was featured. Selections from Massenet, Tschaiowsky, Raff, Moskowski and Arditi were artistically rendered on the violin by Miss Imogen Karns, Holy Cross Alumnae, Washington, D. C.; also soprano solos, including three children's songs, were

charmingly given by Mrs. Kuper, Notre Dame of Maryland Alumnae.

On Friday morning in the spacious and beautiful ballroom of the Hotel Belvedere took place the formal opening of the convention. The invocation was offered by His Eminence Cardinal Gibbons America's most illustrious churchman, who addressed the assembled alumnae. The Cardinal's words were marked by that benignity and sublime charity which ever distinguish his utterances. He felicitated the Federation on the splendid attendance shown at the convention and predicted that it would be a factor for good in the Catholic Church.

An address of welcome was then made by Mrs. Frank Philip Scrivener, A.B., governor for Maryland State Alumnae and chairman of local biennial board, under whose talented leadership the plans and programmes of the convention were perfected. Greetings were also extended by Miss Ella Loraine Dorsey, alumna of Georgetown Visitation Convent and writer of note. The next speaker was the Rev. J. M. Prendergast, S.J., of Loyola College, Baltimore, who made a stirring appeal for the home-making, home-keeping qualities of woman, and urged women to cultivate, first of all, their preeminent domain—the queendom of the home.

A notable address was that of the Right Rev. Thomas J. Shahan, S.T.D., LL.D., Rector of the Catholic University of America and director of the Federation. Bishop Shahan extended a cordial welcome to the alumnae, congratulated the members upon the progress and enthusiasm evinced, urged them to continued endeavor in the cause of the Federation and placed the organization under the peerless guidance and sublime protection of Mary Immaculate, patroness of the United States.

A response, worthy in every sense of these felicitous and gracious greetings, was made by Miss Clare I. Cogan, A.M., President of the International Federation of Catholic Alumnae and co-founder with Mrs. James H. Sheeran of that organization. Miss Cogan's address was beautifully phrased and breathed the genius and spirit of the Federation.

Musical selections were given in excellent style by Miss Elizabeth Coulson, Notre Dame Institute Alumnae, chairman of music committee, and by Mrs. May Hassell, St. Joseph's Alumnae.

An extended and most interesting business session was held

during Friday afternoon and evening, the Right Rev. Bishop Shahan, director, and the Very Rev. Edward A. Pace, S.T.D., Ph.D., assistant director of the Federation, presiding.

Reports read at this meeting were as follows:

Chairman of local biennial board, Mrs. Frank Philip Scrivener, A.B.

Recording secretary, Mrs. John McEniry.

Corresponding secretary, Miss Hester Sullivan, A.B.

Treasurer, Mrs. William Muldoon.

Chairman of organization committee, Mrs. James J. Sheeran.

Chairman of press committee, Miss Regina M. Fisher.

Chairman of ways and means, Miss Pauline Boisliniere.

Chairman of printing committee, Mrs. D. A. McAuliffe.

Compiler of book report, Miss Anna Blanche McGill.

Chairman of resolutions committee, Mrs. E. J. Moore.

Chairman of committee on amendments, Miss Agnes Himmelheber.

The report of the recording secretary showed a total affiliation of 208 alumnae associations, with individual membership of 35,000. This is an increase of 48 associations and 10,000 members over the preceding year.

Of sustained and absorbing interest was the presentation of resolutions for discussion and adoption, Mrs. E. J. Moore, chairman of committee. A resolution favoring the introduction of manual training and domestic science into Catholic high schools was vigorously debated and was adopted by a vote of sixty-eight to thirty. A resolution was also adopted in favor of reform in women's dress. It was stated that the present modes of dress embody features greatly to be deplored and offensive to Christian taste and decorum. It was proposed that a committee be appointed which should promote a definite sense of moral responsibility in this regard and suggest standards of dress artistic and beautiful which will conform with ideals of Christian propriety and good form.

A resolution was introduced condemning fiction "of such a character as renders it a menace to faith and morals," and to correct this baneful influence it was suggested that Catholic schools strive to cultivate the talent of short story and essay writing, and that efforts be made to have worthy productions of this kind accepted for publication in our secular and Catholic press.

A resolution was read suggesting that the International Federation send representatives to the Pan-American convention to be held next year in New York City, in order to welcome and cooperate with the Catholic womanhood of South American countries.

This latter resolution was referred to the decision of the executive board and will doubtless receive unqualified indorsement from that body.

An interesting and unanimously approved resolution was that suggested by Mrs. Daniel V. Gallery, of Chicago, one of the trustees, that the Federation join the move for universal peace in the world. The resolution reads:

"Following in the footsteps of our beloved Holy Father Benedict XV, himself a follower of the Prince of Peace, we, the women of the International Federation of Catholic Alumnae, in biennial convention assembled, do pledge ourselves to pray for peace, to work for peace, and to preach peace."

A motion was made that the International Federation of Catholic Alumnae unite with the American Federation of Catholic Societies in the censorship of moving picture films.

The conferences of the three departmental activities of the Federation, viz., education, literature and social work, brought out many illuminating and informational facts. Reports of delegates from all sections of the country and Canada told of highly successful settlement work among emigrants, kindergarten classes, day nurseries, work in conjunction with St. Vincent de Paul Society and many forms of social service under Catholic auspices.

On Saturday evening a banquet of remarkable elegance and splendor of setting was served to 900 guests. Local papers characterized it as "one of the most brilliant ever given in Baltimore." The majestic colonnaded ballroom of the Belvedere, its golden facade and adornments glittering in myriad electric lights, was draped with the Star-Spangled Banner and Canadian colors, while hundreds of alumnae pennants decorated the walls and cornices.

The scene was one of rare brilliancy and beauty—one to be long remembered. The table at which the international officers were entertained was lavishly decorated with American Beauty roses, and during the banquet a string orchestra composed of local alumnae talent played special numbers, also national anthems

and the charming melodies of the Southland. The enthusiasm and pleasure of the guests reached its height when the strains of "Maryland, My Maryland," floated through the great banquet hall and were sung in swelling cadence by visitors and hostesses alike.

Just before the close of the banquet, Mrs. Charles Spencer Woodruff, alumna Baltimore Academy of the Visitation and toastmistress of the occasion, introduced the toasts of the evening in a singularly happy manner. These were as follows: "What Religion Has Done for the World," response by Mrs. Ambrose Small, St. Joseph's College, Toronto, Can.; "Peace," Miss G. F. Phillips, Visitation Convent, Dubuque, Iowa; "Woman as a Citizen," Mrs. George T. Courtney, Association of the Sacred Heart, Detroit, Mich.; "Woman as an Organizer," Mrs. James J. Sheeran, St. Joseph's College, Emmitsburg, Md.; "The Greatest Thing in the World," Mrs. Charles A. Jackson, Congregation de Notre Dame, Waterbury, Conn.; "Our Greatest Asset," Miss Mary Malloy, Alumnae College of Holy Names, California.

After the banquet the names of newly elected officers were read. These are: President, Miss Clare I. Cogan, A.M.; first vice president, Mrs. Hugh T. Kelly, Toronto, Can.; second vice president, Mrs. Edward G. Paine, Milwaukee, Wis.; third vice president, Mrs. E. J. Moore, Wilkes-Barre, Pa.; recording secretary, Mrs. John McEniry; corresponding secretary, Miss Helen Reed O'Neil, Brooklyn; treasurer, Mrs. William Muldoon; trustees, Mrs. Frank A. Hahne, Dayton, Ohio; Mrs. Daniel V. Gallery, Chicago; Mrs. D. A. McAuliffe, Miss Mary Judik Smith, Baltimore, Md., and Miss Pauline Boisliniere.

On Sunday morning the Mass of the convention was celebrated at the Cathedral by the Very Rev. William A. Fletcher, rector, His Eminence Cardinal Gibbons and the Right Rev. Thomas J. Shahan being present. The music of the Mass, "St. Cecilia's in F," was magnificently rendered by a choir of sixty male voices, assisted by alto and soprano soloists. The organ accompaniment throughout was supplemented by harp and string orchestra.

After the Mass alumnae members, officers and guests were received by Cardinal Gibbons at his residence. During the afternoon a meeting of State alumnae governors was held, the Very Rev. Edward A. Pace, S.T.D., Ph.D., presiding. Each governor made a report of her State alumnae membership and the especial

needs of her State Federation. She also suggested how the Federation could help individual State organizations. Although the International Federation is but two years old, State reports showed an amazing progress. Dr. Edward A. Pace, assistant director of the Federation, who had visited California, spoke of the splendid development of the State Federation there and of the plans proposed and advanced by the governor for the California Alumnae, Miss Mary Malloy, Convent of the Holy Names Alumnae. Miss Malloy has been working most successfully and ardently in the cause of State Federation and on November 10 held a meeting of all affiliating alumnae at the Hotel St. Francis, San Francisco, His Grace, the Most Rev. Archbishop Hanna, presiding.

Pennsylvania is also a federated State. Under the able and zealous leadership of Miss Lida Dougherty, Convent of Mercy Alumnae, governor of State alumnae associations, with an aggregate membership of 4,500, have affiliated. Prominent among these is the alumnae association of the Catholic Girls' High School of Philadelphia, Pa., organized by Rt. Rev. P. R. McDevitt, now Bishop of Harrisburg, during his term as Superintendent of Schools, and at present under the directorship of the Rev. John E. Flood, Superintendent of Parish Schools. Other State Federations who have done splendid work under their respective governors are Iowa, Maryland, New York, Connecticut, Massachusetts and Ohio. It is expected that before the next convention in 1918 all States will have federated.

On Sunday afternoon visiting alumnae were invited to automobile rides through Druid Hill Park and the beautiful Green Spring Valley, after which they were the guests at tea of local colleges and convent schools. Those entertaining were St. Agnes' College, Mount Washington; Baltimore Academy of the Visitation, Notre Dame College, St. Catherine's Normal Institute, St. Joseph's House of Industry. Sunday afternoon was in charge of the local entertainment committee, Mrs. J. Frank Crouch, Notre Dame of Maryland Alumnae, chairman.

On Sunday evening the closing exercises of the convention took place in the hotel ballroom. These consisted of a reception and concert by local alumnae talent. Three notable addresses were made by distinguished speakers. These were: "Catholic Education," the Right Rev. Cornelius F. Thomas, Editor of the

Baltimore Catholic Review; Judge Charles Heusler, "Catholic Literature," and Rev. William Kerby, Ph.D., "Catholic Social Work."

At this reception also, the installation of new officers occurred.

On Monday, November 27, the delegates and guests were conveyed by special train to Washington, arriving first at University Station, Brookland, D. C. They were met by local committees and escorted to McMahon Hall, where they were formally received by the Right Rev. Thomas J. Shahan, Rector of the Catholic University, and the entire faculty of the university schools. A number of the most prominent women of Washington, including several wives of Cabinet members, and Mrs. Edward Douglas White, wife of the Chief Justice of the United States, assisted in the formal welcome.

After the reception the guests were most hospitably entertained at luncheon at Graduate Hall and at the Sisters College.

In the evening a brilliant ball and reception was given at the New Willard Hotel, at which many distinguished guests from New York, Philadelphia and other cities were present. The sumptuous ballroom of the hotel was taxed to its utmost capacity by 3,000 visitors, the women garbed in exquisite evening costume, the whole scene inspiring and beautiful. Thus ended the convention of 1916.

Visiting alumnae to the convention desire to render a sincere tribute of praise and gratitude to Mrs. Frank Philip Scrivener for her distinguished services and tireless efforts in the work of convention preparations; also to all local committees for their services in the various convention departments. To Miss Ida Hill Bowie, chairman of "Washington Day" entertainment, is also rendered a most sincere tribute of appreciation for her highly successful entertainment programme.

The next convention city will be St. Louis in 1918.

REVIEWS AND NOTICES

Annual Report of the Catholic Schools of the Diocese of Albany, for the year 1915-16.

Some features of the present report will undoubtedly interest Catholic school officials and educators generally. First among them is the increase noted in high-school attendance in the diocese. "It is the most striking school fact of the year," says the superintendent. There was a total gain of 424 among high-school pupils, a fact which speaks well for an important branch of the school system. Another feature is the criticism of the bi-lingual schools and the enactment of the Bishop regarding them which prescribes that "the language in which instruction is imparted to the children must be English in every school in the diocese beginning even with the infant grade." While religious instruction and devotional exercises may be given in the foreign language, if parents and pastors desire it, the Bishop recommends in his letter to the pastors that "it would be better to conform to the actual language of the country in which the children will live and in which they will have to defend their faith." The criticism of the superintendent and the enactment of the Bishop are based upon conditions provoked by too little English work in the primary grades.

The chief point treated in the report is the value of commercial education in the grades. For the purposes of argument both sides of the question as to whether these courses are worth while or not are discussed, and the conclusion drawn that they are not. The regular grammar courses are considered as sufficient for the grades and the commercial are assigned to the high-school years. While discussing the point a number of very good reflections on teaching the essentials are set forth.

On the whole, the report is a gratifying one, indicating as it does a real growth in the school system of one of our large dioceses. It shows an increase of 475 pupils in the enrollment and of forty-eight instructors in the teaching corps. There are many indications also of internal growth and better organization. The form of the report, however, would be improved, we believe, if a smaller page were adopted and a larger type used for the quoted matter, and the summaries. It would be a more attractive book

of reference for the teachers and the pastors of the diocese who should be familiar with its contents, and it would, we believe, be better adapted to library use. With the increasing number of reports from the diocesan superintendents all of which should, be in educational libraries and readily accessible, the advantages to all concerned of a uniform style and form for report become more evident every year. Perhaps it may not be out of order to suggest that the superintendents take up the point for discussion at some of their future deliberations.

PATRICK J. McCORMICK.

**Sixth Report of the Superintendent of Parish Schools,
Diocese of Newark, for the year ending June 30, 1916.**

The erection during the year of nine new school buildings at a cost of more than three quarters of a million dollars, and the prospect of seven more, now in the course of construction, may serve to suggest the rapidity of expansion of the school system in Newark as recorded in the latest report of the superintendent. There are other signs of growth also, and these are well expressed by figures. The attendance at schools has increased in all grades: at the end of the year the gain amounted to 1,256, and the increase in teachers was thirty-one. The superintendent has analyzed the figures and pointed out the curious fact that "while there has been a general increase in the number of pupils, a comparative study of the statistics . . . shows that in some of the cities there has been a decrease." It would be interesting to have the explanation of this, which the superintendent does not hazard, for such decreases often occur with the falling off of the Catholic population in certain quarters, as, for example, in the older parishes of cities. The census of the parishes concerned might throw light upon it.

In connection with the statistics, another interesting compilation shows that a much larger number of the graduates of the schools are taking up high school work. As compared with the statistics of 1910-11, however, this increase in numbers does not show a proportionate increase in the number of those entering Catholic high schools. For example, in September, 1910, 188 boys and 167 girls entered Catholic high schools, and in September, 1915, 208 boys and 215 girls, or an increase of sixty-eight was realized, whereas, for the public schools the comparison showed that

there was an increase of 479 entering in 1915 over the number for 1910. It would seem as though more adequate or attractive provision for Catholic high schools is the only answer to the question raised.

The superintendent makes a forceful appeal for a greater number of community inspectors as the most efficient factors in supervising, and also for a trained body of principals. In the latter connection he brings out a point too seldom remembered, viz., the part taken by the principal in the improvement of teachers in the service. "For if we assume," he says, "that an essential condition in the appointment of principals is ability to manage a school, the principal could make the work of teachers, new to their positions, so effective as to minimize, if not altogether eliminate, the transfer of teachers from one school to another. The constant changing of teachers is simply perpetuating and extending a mistake when we merely increase the facilities for applying a remedy while nothing is done to prevent the causes that make the remedy necessary. It is vitally necessary that all principals rise to the full measure of their responsibilities and duties in this important matter of teacher training, of carrying out and amplifying the work that has been done in the Novitiates or Normal training school."

Judging from the various activities described in the report, especially those affecting the improvement of teachers through teachers' meetings and private study, and the civic movements in which the schools have participated, the past year has made a fruitful and gratifying record.

PATRICK J. McCORMICK.

Second Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland for the year 1915-16.

In a certain sense the report of the superintendent of Cleveland is a message to the teachers of the diocese, a message of encouragement and inspiration as well as of direction. It is prefaced by some very wholesome thoughts on the nature of Catholic education, on what differentiates the training of our schools from that of others, and on the relation of the Catholic school to the home. While many of the thoughts are undoubtedly familiar, like truths

in the spiritual order, they need to be repeatedly recalled for reflection and the renewal of the spirit. Their presentation in this case, forceful and in many instances striking, cannot but stimulate and inspire.

The superintendent then proceeds to show the characteristics of the methods to be used in Catholic schools for the study of nature, literature, and art, and it may be said without flattery that his treatment is an excellent demonstration of that correlation with religion and spiritual things which it is the aim of Catholic teachers to achieve in these departments of instruction.

Evidently the superintendent's chief concern, and rightly, is the improvement of the teachers in the service. He recommends continued study for all and urges pastors to supply each school with a teacher's library. The score of books suggested for these libraries make a good beginning for study along professional lines. Other school administrators will be interested in the regulations affecting the approval of teachers lately adopted for the diocese. A complete novitiate normal training and the usual high school course, or its equivalent, will be hereafter required for all new teachers. One need not be a prophet to foretell the good to result from such a diocesan regulation.

Supervision in Cleveland has so far extended only to the second grade, one grade having been taken for organization each year since the superintendent was installed in office. Those interested in the plan of organization and the special methods employed for improving the work of these two grades will be glad to read what the superintendent says of the tests of the work, made at the Second Annual Teachers' Meeting, held in June. "Children from several schools gave each day an exhibition of the work called for in the outlines for the first and second grades. Astonishing results were obtained in sense training, dramatization and singing. A test in reading was given to some children in the second grade. We hoped to make good our assertion that the children of this grade know what they are reading, that it is not a mere calling of words. From those who came for the dramatization four were selected and given seats on the stage. Two of the children were given Third Readers, books they had never seen, and asked to prepare a lesson. Three minutes were allowed for this preparation. Then each child in turn stood before the 650 teachers and read the lessons with an understanding that could

not be denied. The next child was requested to give three minutes preparation to a story from another Third Reader and tell it. She kindly asked to be allowed to read it as she feared she was too nervous to tell it. Her request was granted. The last child told a long story after a preparation lasting five minutes. Not a detail was omitted. These children had not been drilled in this, nor did they know they would be called for such a test. I dared make the test because I felt certain that our method of teaching reading compels the child to see in the words only symbols expressing thought, and that when the thought is suitable to his years he will have very little difficulty at the end of the second grade with the words."

PATRICK J. MCCORMICK.

Child Labor Legislation in the United States, by Helen L. Sumner and Ella A. Merritt. Washington: Government Printing Office, 1915, pp. 1131.

This valuable volume contains the text of the Child Labor Laws in force on October 1, 1915, in the United States and its outlying possessions. In the first part of the book there is presented the tabular analysis of the most important legal provisions. In placing this volume at the disposal of editors, lawmakers, educators and school officials the Children's Bureau of the Department of Labor has rendered a signal service. The volume should be in the reference library of all our schools.

Vocational Psychology, Its Problems and Methods, by H. L. Hollingsworth, Associate Professor of Psychology, Columbia University. With a Chapter on the vocational aptitudes of Women by Leta Stetter Hollingsworth, Ph.D., Clinical Psychologist, Bellevue Hospital. New York: D. Appleton & Co., 1916, pp. xviii+308.

To render all our pupils approximately alike on graduation day, to wipe out individual differences and render one pupil as fit as any other to enter any given walk in life is an ideal that is fast disappearing from our midst. Of course, it never could have been strictly adhered to for God never made two children alike;

He has not even made two leaves in the forest, nor two buttercups in all the buttercup meadows identical. Each individual is destined to fulfil a special rôle in creation which none other can fill. While we may not follow this doctrine to its extreme, nevertheless it is becoming increasingly evident that it is becoming difficult for the educator to push aside the Creator's plan and to make men over, not in the image of God but in a graven image of a school system.

As life becomes increasingly diversified, professions and trades and vocations of all kinds become more and more differentiated and call out more and more imperatively for the right men and women to recruit their ranks. The school can do much towards meeting this demand, but God, through nature lays the foundation and it is the business of those into whose hands the development and the destiny of our children are entrusted to help the children to determine their vocations and to help them to prepare in a worthy manner for their life's occupations. A study of children from this point of view is the work of vocational psychology. It aims, in the first place, at enabling teachers and parents to discover the special aptitudes of children and in the second place it aims at pointing out the ways in which these special aptitudes may be most profitably developed and guided towards life's purposes.

The volume before us is a beginning in this direction. The author in his preface, says: "The book is essentially a presentation of the problems and methods of that branch of applied psychology which deals with individual differences in mental constitution. In the present instance, only those differences are considered which may seem to be significant in determining the individual's choice of a vocation or in influencing the selection of workers from a group of applicants or candidates. It is the writer's hope that the book may be suggestive to the individual who seeks to know himself better, helpful to the student and parent who may desire to avoid the wiles of the charlatan, encouraging to the investigator or counselor who is engaged in carrying forward the solution of vocational problems and useful to the practical man who may be mainly interested in surrounding himself with competent associates and employees."

THOMAS EDWARD SHIELDS.

Practical Biology, by W. M. Smallwood, Syracuse University; Ida L. Reveley, Wells College; Guy A. Bailey, Geneseo State Normal School. Boston: Allyn, Bacon & Co., 1916, pp. xix+413.

This work starts out with a definition of a number of biological terms and with a classification of living things. From this it passes to a study of a grasshopper in the first chapter. The second chapter takes up the study of other common insects. With these two chapters as a preparation, the study of the protozoa is undertaken in one brief chapter of less than eight pages including the illustrations. With this as a foundation the simple metazoa is taken up in Chapter IV and the coelenterates in Chapter V. This plan has, of course, certain advantages. The children begin work with forms of life with which they are more or less familiar. The material is easily obtained, the microscope is not the sole means of information, etc., but it may be questioned whether it does not lose more than it gains in sacrificing the advantages of continuous development from the simple to the complex. Even if there is some delay incident to learning the use of the microscope this should not be a real obstacle in the case of a high school pupil.

Learning to Earn, A Plea and a Plan for Vocational Education, by John A. Lapp and Carl H. Mott, with an Introduction by Hon. William C. Redfield. Indianapolis: Bobbs-Merrill Co., 1915, pp. xiv+421.

It is notorious that we accept without resentment accusations from our friends which we would combat with all our might if they were made by our enemies or by strangers. The author of the introduction to this volume, speaking from a commanding position as Secretary of Commerce, is in a position to talk of our wastefulness and he does not hesitate to avail himself of his opportunity. After pointing out our wastefulness in material resources he turns to a more vital thing and adds: "The annual toll of those who are killed and wounded by vehicles in the streets of New York alone would dim the records of many a sanguinary battlefield. Many a war has come, has run its bloody course and has ended without as many victims in killed and wounded as our industries show each year." This array of accusation is but an

introduction, however, to the accusation which the Secretary of Commerce levels at our educational follies. Not so many years ago, and well within the memory of men still in active life, a word of criticism of our public schools or their results would have been regarded as high treason, but times have changed mightily in this respect and many of us will listen calmly to the rather terrifying arraignment of Mr. Redfield. "There are ways of wasting, however, very sad ways of wasting indeed, which the above do not include. There is a way of killing the best in life while the body goes on living, and we have been singularly skillful in these injurious processes. It is easy to smile at the savage who sets up his grotesque totem pole, believing that he thereby secures the protection of the friendly spirits, but there are national totems, as well as tribal and individual ones, and there is a certain danger that we may worship them nearly or quite as blindly as the savage at whom we smile. When we look with frankness and without bias at the results in terms of life of what we are pleased to call education, the question will naturally arise whether this thing of which we are so proud is not as respects most of those who are subjected to its processes something of a grotesque totem set on a pole for us unintelligently to admire. . . . We are just beginning to realize that by the failure of some phases of our educational system to meet the living needs of living boys and girls, we are permitting them to enter a sort of death in life which is having most hurtful effects on our community. Our complacency over the value of the common school to our people is being rudely disturbed, for many if not most of our young people emerge from that same common school quite without adjustment to the daily life they must thereafter lead and almost if not altogether without the training fitting them for the work-a-day-world in which they must live."

Had this statement been issued from the pen of an irresponsible demagogue we might, because of its severity, pass it over with silent contempt, but when it is made by a member of the cabinet, whose special duty it is to care for the industrial and practical interests of our people, it behooves us to listen and to satisfy ourselves concerning the justice of the accusation. Many hard things have been recently said about our public schools. The many-sided conflict between the various religious denominations represented in our midst made it seem wise to banish religion from our schools. The firm hope is entertained that if the schools might

not be permitted to prepare children for the life hereafter they could at least prepare them in a worthy manner for this present life. If we are to accept as correct the verdict of Mr. Redfield, our public school systems are preparing our children neither for this life nor the life to come. This, indeed, is surprising. Mr. Redfield promises that the present book contains some measure of remedy for the conditions complained of. This should secure a wide reading for the volume.

"Learning to Earn" will, we trust, be read by many who do not share the gloomy view of our Secretary of Commerce concerning our present educational system. There are many well written chapters dealing with topics of vital interest which may be seen from the following chapter headings; "What are the Purposes of Education?"; "Passing Education Around"; "Wherein the Present System Fails"; "Industry and Its Educational Needs"; "Agriculture and Its Educational Needs"; "Business and Its Educational Needs"; "Training for the Home"; "Vocational Education and Conservation"; "Prevocational Training"; "The Place of the Vocational School"; "Part Time Education"; "Extension and Correspondence Work"; "The Library and the Worker"; "Vocational Guidance"; "Training of Teachers"; "How Shall the Obligation Be Met?"; "Work and Culture"; "Training for Citizenship"; "The Ideal School." There is added to the volume a good working bibliography, a list of organizations interested in vocational training, and an alphabetical index. The book seems destined to a useful career.

THOMAS EDWARD SHIELDS.

A Short History of Germany, by F. M. Schirp, Ph.D. St. Louis, Mo.: Herder & Co., 1915, pp. 264.

Interest in history, especially as a high school subject, has grown rapidly during the past few years. That this should be so is not surprising when we consider history from a cultural point of view. Prof. Seeley aptly expressed this aspect of historical study when he said, "It has always been tacitly assumed that the historian is also an economist, an authority on constitutional law, on legislation, on finance, on strategy. Let us go further and recognize that, as the historian is all this, the student of history must prepare himself to be all this—in other words to master all

these subjects. These are the subjects which make the citizen and train the statesman. All the poetic charm which history is losing would be amply compensated if it should acquire in exchange the practical interest that is associated with these subjects." History, according to this well-known authority, holds an important place in the education of our youth. Next to religion it holds the most important place. It can and should be made the center of correlation. The opportunities which the study of history affords for the training of the pupil's imagination, memory, judgment and independent thinking give history its unique place in the high school and college curricula.

Whenever a volume of history has been prepared to give as concise and thorough a knowledge of a country's many-sided development as has been done, within the pages of this volume, we can rightly regard it as a timely and worthy contribution to this branch of educational literature. The territorial, political, social and religious phases of Germany's development have been presented with due proportion and as fully as could be expected in a volume of this size. Dr. Schirp has told the story of Germany's past with the evenly-balanced judgment of a true critic and has unflinchingly exposed and appreciated the motives which inspired the actions of her national leaders. With an unabating interest the reader is carried from chapter to chapter, wherein are unfolded the various forces and factors which have played, for weal or woe, a part in the development of this efficient country.

To the general reader, as well as to the student of history and its allied branches of civics and economics, the appendices, treating of the constitution, the military system and social legislation of the German Empire, will undoubtedly be found as interesting as they are instructive.

For those who desire to learn more about the past of the Teuton's fatherland, we recommend this timely and inexpensive volume. Its perusal will do considerable towards making the wish of its author a reality. The wish referred to or, rather, the hope of its fulfillment, is one of the praiseworthy purposes of this volume. It is, in the author's own words: "May this little work make friends throughout the length and breadth of our country and help towards creating a better understanding and appreciation of a people which has always proved a true friend of the United States."

LEO L. McVAY.

Diet for Children, by Louise E. Hogan. Indianapolis, Ind.: Bobbs Merrill & Co., 1916. Price not indicated.

Written by one who has given many years of her life to the study of children, who has to her credit many contributions to this highly important subject, and who generally is recognized as an authority in the field, this present book by Mrs. Hogan is cordially welcomed and recommended. It covers the question of what constitutes the proper diet for children of various ages, in a very complete and very sensible way. What foods to give children, and at what times, is set forth clearly and simply. Pure food and its value comes in for adequate discussion, and in fact the whole book is of practical interest. Menus and receipts are given in profusion, on the basis that each child is a law unto itself in its dietetic needs. It is certain that all who are in any way concerned with the care of children will find the volume of no little interest and helpfulness.

THOMAS QUINN BEESLEY.

New World Speller, Grades Three to Eight, by Julia Helen Wohlfarth and Lillian Emily Rogers. Yonkers-on-Hudson: World Book Co., 1916, pp. viii+288.

The same criticism passed on the First Book of this series is applicable to the present volume. The work is essentially reactionary and founded on a misapprehension of the psychological principles involved in spelling.

Elementary Civics, by Charles McCarthy, Ph.D., Litt.D. Legislative Reference Librarian Madison, Wis.; Flora Swan, A.B., Director of Practice, Public Schools, Indianapolis, Ind.; and Jennie McMullin, A.M., Legislative Reference Library, Madison, Wis. New York: Thomas, Brown & Co., 1916. Pp. ix+232.

This book is intended as a text-book for the upper grammar grades or first year of high school. The underlying purpose of the book is to give the children an appreciation of the difficulties that had to be overtaken before men could learn to live together advantageously in the hope of giving them a keener appreciation of the advantages of our present development and to awaken in them a desire and a resolve to cooperate in the further uplift of society. The book does not deal with the usual stereotyped topics that one would expect in a text-book on civics.